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**PREPARATION**  
**to the receiuing of**  
**Christs BODY**  
**and BLOVD.**

Directing weake Chri-  
stians how they may wor-  
thily receive the same.

By W. BRADSHAW.

With a positable Treatise of  
the same Argument, writ-  
ten by another.

They Edition corrected and enlarged.



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Church in Cornhill at  
the signe of the  
Star. 1627.







To the vertuous  
*and worthy Lady,*  
GRACE DARCY.

M A D A M.

**T**Hese notes  
which were  
latly writ forth  
for your priuat  
vse, I am now emboldned  
to make more comon; not  
for any conceited worthin

A 3 them;

*The Epistle Dedicatory.*

them, but to auoid the trouble, of yeelding satisfaction to other good friends, that desire and expect the like office from me. I am sure herein I shall hurt none, but my selfe; nor so much as offend any, excepting those for whose vse the publishing hereof was neuer intended.

Your Ladiships fauourable acceptance of them in priuate, hath made them the bolder to come foorth in publike, and to grace themselues with the profession of your fauour, which is their greatest ornament.

I hope that you who haue given them some entertainment in your closet, will not carelesly passe by  
them

*The Epistle Dedicatory.*

them as vnknowne, now they present themselves vnto you in the street: the rather for that they come not alone, but accompanied, assisted, and countenanced with a most profitable Treatise of the same Argument, written long since by one whom your Ladiship reuerenceth, and whose person and labours in the worke of Christ Iesus, are (and that deservedly) much esteemed of the people of God.

I shall not need to admonish you of the vse of either of these Treatises: Themselues, how little soeuer, are in that point able to speake for themselves. Onely take heed (good Madam) lest in their with-

*The Epistle Dedicatory.*

drawing of you from the  
damnable sin of profaning  
this holy sacrament; you  
be not by misconstruction  
brought vnto any wicked  
and superstitious adoration  
thereof.

Thus vntainedly praying  
that and more & more to  
bless the worthy Knight  
your husband, and your  
selfe, and from heauen to  
reward those many fauors  
receiued from you both, I  
humbly take my leaue.

*January 2, 1608.*

*Your Ladyships  
much bounden,*

*W. B.*





## To the Reader.

**L**Et it not offend thee (good Reader) that in this Edition I have varied somewhat from the former. When I first published this treatise, I little thought it should have been thus often called to the Presse, which (as I suppose) is not so much (or any special worth in it, as for the worthinesse of the other Treatise of the same Argument, unto which it is adioyned; and which, this was the meanes to bring into the light. How-euer, seeing by this meanes it comes to passe that this of mine falleth into the hands, of many, that otherwise (I assure my selfe) would neuer haue looked after it, and those such, as (if it had the Authors sense) it would blush to looke in the face, being so meanly set out & furnished as it is: I haue deemed it fitting this once to reuiue the same, and to send

## To the Reader

it forth in this forme thou seest;  
wherein some defects in the former  
are (as I thinke) supplied, though not  
so many as either thou or I could  
wish. The old plainnes thereof doth  
still continue, which I esteeme as  
no disgrace thereunto, it being by  
that meanes fitter for the use of  
plaine and simple hearted  
Christians, for whose help  
and direction I first

published

it.

**Farewell**



# The Method.

The Preparation consists in

Con- sider- ing the dan- gerous sin in abu- sing this Sacra- ment, shew- ed

1. By the doc- trin of the Sa- cra- mēt.

In generall, where,

More speciall, of the

1.

2.

Parts,

Of the Institu- tion. Chap. 2.

Of the first Admi- nisterer. Chap. 3.

Of the time. Ch. 4

Of the manner. Chap. 5.

Signes, } Elemēts  
Chap. 6. } Actions.

Things signified. Chap. 6, 7, 8, 9.

The end. Chap. 8, 9.

2. By a consequent deduced from that aforelaid Doctrine. Chap. 10, 11, 12.

In practising certaine speciall meanes, by which the dangerous sinne aforelaid may be auoided. The second Part.



The Ground of the  
first Part.

I COR. II. 23—28.

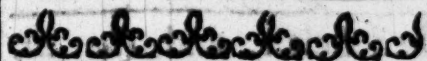
3. **F**OR I haue receiued of the  
Lord, that which I also haue  
deliuered vnto you, to wit,  
that the Lord Iesus in the night that  
he was betrayed, tooke bread:

24 And when he had giuen thanks,  
he brake it and said; take, eat, this is  
my body which is broken for you, this  
doe ye in remembrance of me.

25 After the same manner also he  
tooke the cup, when he had supped,  
saying: This cup is the new testament  
in my blood, this doe as oft as yee  
drinke in remembrance of me.

26 For as often as you shal eat this  
bread, and drinke this cup; ye shew  
the Lords death till he come.

27 Wherefore, whosoever shal eat  
this bread and drinke the cup of the  
Lord unworthily, shall be guilty of  
the body and blood of the Lord.



# A Preparation TO THE RECEI- uing of Christs Body *and Blood.*

## The first Part.

Shewing what a dan-  
gerous sin, it is to re-  
ceiue this Sacrament  
vnworthily.

### CHAP. I.

*Of preparation in generall: and the  
Apostles aforme thereof.*



O wise  
man vseth  
to set vpon  
any diffi-  
cult work.  
the well performance  
whereof, may bee much  
B be-



beneficiall, and the ill, very hurtfull and dangerous: (such as the receiuing of the Sacrament of the body and bloud of Christ, will appeare to bee:) but first (if he can) he sets sometime a part, to sit and prepare himself thereunto; and to forecast that he may doe it in the best, and most effectuall manner. If we goe but to an ordinary Feast, before wee set forth of our doores, wee vse to put on (if wee haue it) better then our ordinary attire; or at least to brush, and make cleane, and put more handsomely about vs, that which is vpon vs.

This Sacrament therefore,

fore, beeing the Lords Supper, and in that regard, more then an ordinary Feast; how ought we to dresse and prepare our selues thereunto, before wee presume to sit downe at that Table? Surely, if wee should bring our soules there vnto, in their ordinary habits and attire, we shall doe the Master of this Feast a greater dishonor, then wee should doe to our Prince, if wee presumed to prease to his Table, in the filthiest habites of Chimney-sweepers or Scauingers.

If then wee desire to reape fruit, and not hurt by this action: if wee would haue the Lord of

this Feast, to bid vs truly welcome, and not to frowne vpon vs; let vs before wee presume to come thither, put on our wedding Garments. And in that manner, fit and prepare our soules, (for the feeding of which principally, this banquet is prepared) that in the same, hee may behold, a speciall honour done to him, for preparing such a Table: And what due account, we make of that food, which is there set before vs.

For the due performance of this worke of preparation, wee cannot follow a better platforme, then that which the Apostle *Paul*, with  
his

his owne hand did draw,  
for a preparation, to the  
Church of *Corinth*, in  
his first Epistle, *Chap. 11.*

23—33.

Where for their better  
preparation to the recei-  
uing of this Sacrament,  
he teacheth them, (and  
vs in them) these two  
points.

1 *What a dangerous sin*  
*it is, to abuse this Sacrament:*  
v. 23—28.

2 *By what means the*  
*sinne aforesaid, is to bee avoided.*  
v. 28—33.

If wee can be assuredly  
perswaded of, and sound-  
ly affected with the first,  
and with care and good  
conscience put in prac-  
tise, that which the Apo-  
stle propounds in the se-

cand; no doubt, but wee shall then come fitted and prepared to this holy Feast, and shall with exceeding comfort and delight, feed vppon that which is prepared therein.

What a dangerous sinne it is to abuse this Sacrament, he sheweth vnto vs.

1. By propounding the Doctrine of the Sacrament, vers. 23.— 27.

2. By inferring therefrom, this speciall sinne aforesaid: vers. 27.

From which order of the Apostle, wee may learne by the way, That ignorance, or want of due consideration, of the Doctrine of this Sacrament, is, and euer hath beene,



been one principall cause,  
that so many haue abu-  
sed and profaned the  
same, and that there is no  
hope or possibility, that  
those, who are grossly ig-  
norant herein, should euer  
with due reuerence re-  
ceiue the same, and in that  
regard reap any benefit  
thereby: But so oft as in  
this estate, they partake  
thereof, they runne their  
soules vpon a dan-  
gerous rocke. Ignorance  
well may bee the mother  
of Popish deuotion, but  
it is a stepdame to all  
true Christian piety, and  
the mother & nurse of all  
superstition, profanenes,  
and irreligious impieties  
in Gods Church.

## CHAP. II.

*Of the Author and Institutor of this Sacrament.*

**T**He Doctrine of this Sacrament (as it is propounded by the Apostle) is Generall, or Speciall.

In the generall he teacheth vs	1.	The Instituter, and The first Admini- strer thereof.
	2.	The time when it was first institu- ed. And the religious manner of insti- tuting thereof.

This Sacrament was instituted and ordained by Christ Iesus himselfe. I have (saith the Apostle)

received of the Lord, that  
which I have deliuered vnto  
you, v. 23.

As if hee should haue  
said, if this Sacrament  
had beene a deuice of  
mans braine, or a humane  
tradition, hauing no o-  
ther ground, but the will  
and pleasure of man, your  
abuse and profanation  
thereof had beene the  
lesse. But I would haue  
you to consider, that this  
Sacrament was ordai-  
ned and instituted by  
Christ Iesus himselfe, and  
that I deliuered this or-  
dinance vnto you, by ex-  
presse warrant and com-  
mission from him: And  
therefore great and dam-  
nable must your sinne  
needs be, if you shall pro-

B. 5. fane.

face and abuse the same,  
They cannot bee free  
from blame, who shall  
contemptuously abuse  
the ordinances of men,  
though they require but  
things indifferent, and  
meerly vnprofitable; yea,  
such things, as vnto the  
flesh, are burthensome  
and hurtfull. Much more  
blame-worthy then, must  
they needs bee, who shall  
contemne and basely vse  
an immediate ordinance  
of Christ, who neuer in-  
stituted any thing (which  
being rightly vsed) is not  
exceeding profitable and  
good, yea, whose very  
ordaining of it (though  
before it was vnprofita-  
ble, or hurtfull) makes it  
good and profitable to  
the

the worthy use thereof.  
It must needs therefore  
argue, a base and light  
estimation of Christ and  
his wisdom and autho-  
rity, by rude and vane-  
rent behaviour, to abuse  
any Order, or Constitu-  
tion of his : And yet,  
what is more ordinary, a-  
mongst professed Christi-  
ans, then to make a kinde  
of May-game, of the  
principall Ordinances of  
Christ? What palpable  
contempt is generally  
offered to the Word  
read, & preached, to pray-  
er, to the Sacraments,  
Sabbaths, and the Offices  
of the Ministry? How  
rudely and profanely doe  
many behaue themselves,  
in the very solemn wor-  
ship.



ship of GOD, shewing apparant contempt and scorne of the same? As though these ordinances of Christ, were but base and ridiculous matters, such as are not to bee deemed fit for wise men to performe, but in iest and scorne; or (at the best) but as if they were acting and counterfeiting some part vpon a stage.

But hence wee are to learne; That a speciall meanes to make vs (if wee bee true and sound hearted Christians,) to see what a foule sinne this is, is to consider thoroughly, and to meditate seriously of this; That in the receiuing of this Sacrament, wee doe not conform

forme to the humours,  
conceits, and pleasures  
of men, of Magistrates,  
or Ministers of Churches,  
or Fathers; no nor to the  
meere ordinances of Pro-  
phets and Apostles, but  
to the expresse will and  
commandement of Christ.  
This is in the nature of  
man; that if they bee in-  
ioyned, or commanded  
any thing, by an inferi-  
our that hath no autho-  
rity, though the thing  
required bee honest and  
lawfull, yea good & pro-  
fitable; yet they will ei-  
ther looke to doe it, or  
doe it in forme. But if  
one in authority (whom  
in that respect, they reue-  
rence) shall require the  
same thing, or that which

is worfe: they will (if they be not very carelesse and desperate) yeeld obedience thereunto, in feare and reuerence.

Except therefore, wee should bee so impious, as to hold that our Sauour hath no power to require this duty at our hand, or so shamelesse and impudent, as to defend that hee doth no where require it of us; or so blasphemous, as to say hee hath shewed no wisdom, that we needes yeeld, that it needes bee a shamefull sin to profane this sacrament which is enjoined to be receiued by so awefull and soveraigne Authority.

When

When therefore men come so rudely and vnprepared, to the receiuing of these holy Rites, as ordinarily they doe, it is a signe they neuer thinke of that high and sacred Authority, that hath ordained them, but onely conceit and esteeme of them, as of certaine Formalities, which custome and long continuance, hath made a fashion, and which, men are to conforme vnto, more to auoid singularity, then for any necessity or profit, or out of any duty that they owe to the Institutor of them.

This then is, and ought to be the maine foundation of all true reuerence,  
not

not onely in the vse of this, but of all other parts of Gods worship. That *Christ Iesus* requires this service at our hands. And would the Ministers of Christ ) who are by their Office to dispence these, and other the like Ordinances of Christ ) haue their Ministry not contemned, but truly reuerenced, they should make it appeare, (as *Paul* doth heere) that they minister no other word, or Sacraments, prescribe no other worship, preach no other doctrine, binde mens consciences with no other lawes, allure them with no other promises, feare them with no other threatnings, then such as they

they can both say, & shew  
that they have receiued  
from Christ himselfe.

CHAP. III.

*Of the first Administerer of  
this Sacrament.*

**O**Ur Saviour Christ  
did not onely him-  
selfe institute this Sacra-  
ment, but did in his owne  
person, and with his own  
hand, first of all admini-  
ster the same.

*The Lord Iesus (saith  
the Apostle) the night  
that hee was betrayed, tooke  
bread, &c. As though he  
should say: If but my self,  
or any other Apostle, or  
any person inferiour to  
an Apostle, had instituted  
this*



this Sacrament, | by Commission from Christ, men should (notwithstanding) haue feared, to lay impure hands vppon a thing so holy. Much more, when Christ Iesus hath not only immediately instituted, but was himselfe in his owne person, a Minister thereof, and the first that did administer the same.

That seruice and worship, required by mans law, framed but by consequence from the word, or according to the generall rules thereof, is in a holy and religious manner to bee performed: Much more such a seruice, as Christ so immediately, and expressly instituted

stituted, not trusting to the discourse and wit of man to appoint the same, and which himselfe did so religiously, in his owne person performe: So that it cannot but argue great impiety in them, who shall contemptuously, or but carelesly behaue themselves in or about the same.

Hence we are to learn,

1. That albeit this Sacrament is administred vnto vs now, by the hands of weake and sinfull men, yet they beeing the lawfull Ministers, and substitutes of Christ, wee are to receiue it fro their hands, as from the hands of Christ himselfe, who though he be not bodily,  
yet

yet is spiritually, and will  
bee as effectually present  
now, as at the first insti-  
tution, and administrati-  
on thereof. And therefore  
great shal their shame be,  
and fearefull their dan-  
ger, who shall presume to  
put forth profane hands,  
to receiue such high my-  
steries, from the holy and  
pure hands of Christ him-  
selfe.

a It being a great ho-  
nour to this Sacrament,  
that Christ himself should  
in his owne person admi-  
nister it. All good Chri-  
stians should thinke, and  
esteeme it as an honour  
vn to themselves to bee  
admitted thereunto, and  
asa great indignity and  
disgrace, to bee excluded  
there-

therefore : Much more  
to exclude themselves  
from the same, when they  
may bee admitted there-  
vnto.

3 The Ministers of the  
Word and Sacraments al-  
so, should hence learne,  
to take heed how they  
presume to administer  
this Sacrament, to such  
persons as they haue  
cause to bee perswaded,  
that Christ himself would  
deny this Sacrament vn-  
to; or how they deny it  
to such, as Christ himselfe  
(if he were in their place)  
would administer it vn-  
to. The one is a great in-  
dignity to the Sacra-  
ment it selfe, the other a  
more then barbarous  
wrong to their brethren.

Chap.

## CHAP. IIII.

*Of the time, when this  
Sacrament was instituted.*

**T**He time that Christ,  
in his speciall wise-  
dome made choice of, too  
institute and administer  
this Sacrament, was, *In  
the night in which hee was  
betrayed, v. 23.*

This Circumstance ar-  
gueth;

That this speciall or-  
dinance, which at this  
time he instituted for his  
Church, when hee was  
preparing himselfe to the  
greatest worke of loue  
that euer was shewed, e-  
uent to lay downe his life,  
for it must needs proceed  
from his infinite loue and  
mercy.

mercy. Gifts bequeathed  
by friends vppon their  
death-beds, vse much to  
bee esteemed, and where  
they are contemned, there  
the loue of the giuer is  
thought to bee despised.  
If then the loue of Christ,  
shewed vnto vs when hee  
was dying, yea, euen  
ready to be put to death  
for our sake, be deare and  
precious vnto vs: This  
Sacrament, which at that  
very time was instituted  
by him, and as a speciall  
Legacy bequeathed to  
his Church (for whom he  
thought not his owne  
precious bloud too deare)  
it must needs deserue to  
bee deare and precious to  
vs, & therefore a horrible  
indignity offered by vs,  
to



to abuse and profane the same.

a This was no time for Christ, who was infinite in wisdom, to spend in instituting needles and vnprofitable ceremonies: The vainest men that are (if not desperately wicked or distempered in their braine) doe not vse at such a time, to abuse themselves about vanities; but their thoughts then vse to bee taken vp, with those matters which most necessarily concerne themselves, and their friends. Farre then bee it from vs, that wee should thinke, that our blessed Saviour, should at this time, finde nothing else to doe, but to busie himselfe,

selfe, in laying vpon his Church idle and friuillous obseruances. If men, how miserable soeuer in their liues past, at such times as this, vse to bestow the best things they haue vpon them they most loue; we must needs conceiue; (or exceedingly dishonour our Saviour Christ) That this sacrament, which at this time hee bequeathed vnto all his Churches, as a special Legacy, is of some inestimable price and value: And therefore, that it must needes bee intollerable inhumanity, and ingratitude, to dispise and abuse the same.

3 Seeing that our Saviour, at this time was

C

VN-

vndergoing the greatest, most painefull, and difficult worke that euer was or shall bee performed, euen to offer vp himselfe a sacrifice for his Church, the zeale of which worke had now, more then euer eaten him vp, and captiuated all the thoughts and affections of his soule: so as it was not possible for him at thistime to thinke of any thing else, but what might further this worke of our Redemption, and the saluation of our soules. Wee must needes conclude, that this Sacrament, being at this time, so deliberately both instituted and administered, must needes tend (after a speciall manner

ner) to the furtherance of our saluation, and to make the work of our Redemption effectuall vnto vs. So that, to set light by this Sacrament, is to despise the great worke of our Redemption, and the saluation of our soules, purchased by the bloud of Christ.

CHAP.V.

*Of the religious manner,  
of instituting and admini-  
string this Sacrament.*

**O**Ur Sauour Christ, in the instituting and adminstring of this sacrament, is said by the Apostle, *To giue thanks.* By the Euangelist *Mat-  
thew, To blesse, that which*

C 2

he

he instituted and administered.

By this Blessing and Thankes-giuing, he dedicated and consecrated the outward elements in this Sacrament, vnto that holy and mysticall vse, vnto which they are applied.

This Blessing, was an earnest and effectuell calling vpon God his Father, That he would bee pleased to make this Sacrament, (beeing duly administered and receiued) fruitfull and effectuell to those holy and sauing ends and vses, for which they were ordained.

His Thankesgiuing was (no doubt) a rendering of speciall glory and prayse vnto God, for hearing his  
his

his prayer, and therein for the great fruit and benefit, that (through the blessing of G o d) shall certainly redound vnto all those who are worthy receiuers of this Sacrament.

I In that our Sauour doth in so speciall a manner, blesse this sacrament: we may be assured, that by this meanes, hee hath obtained from God, a speciall blessing vpon it. For in him the Father is so well pleased, that that may truely and vndoubtedly bee verified of him, which *Balac* said of *Balam*, *That which hee blesseth, is blessed, and that which hee curseth, is cursed.* Christ Iesus therefore  
C 3      hauing



hauing, at his first institution and administration thereof, blessed this Sacrament; that is, by Prayer, drawne downe from heauen, a speciall Blessing vpon it, we must not so vnderstand the same, as though this blessing touched onely that particular Supper, which then was celebrated at that present: but wee are (out of all doubt) to bee perswaded, that the very same Blessing, cleaues vnseperably to this Sacrament, (as oft as it shall bee administred and receiued, as it ought to bee) to the end of the world. So that it shall be a blessed Sacrament, to euery worthy Receiuer thereof:

thereof: That is, it shall  
bee an instrument of some  
great and speciall blessing  
vnto them: and the greater  
instrument of blessing  
it is to them, the greater  
curse it will bee to those  
who shall profane, and  
vnreuerently abuse the  
same.

The speciall Thanks  
that our Sauour giues,  
shewes; that wee cannot  
too thankfully receiue  
this Sacrament. And that  
if wee receiue it in that  
manner that wee ought  
to doe, that in the same  
wee shall receiue that, for  
which we shall haue cause  
to giue thanks, & praise,  
and glory vnto God as  
long as wee breath. And  
the more thank-worthy  
C 4 gift,

gift, is presented vnto vs, in this sacrament, the more vngratefull ; and gracelesse wee, that shall carelesly, and vndutifully receiue the same.

### CHAP. VI.

*Of the outward Signes and Elements of this Sacrament.*

**H**itherto of that which the Apostle teacheth in generall concerning this sacrament :

That which he teacheth in speciall, followeth.

He teacheth  
in speciall.

1. What are the parts of this sacrament.

2. What is the end.

For

For the better vnder-  
standing of the parts of  
this Sacrament, some-  
thing is to bee premised  
of a Sacrament in general.

This word (*Sacrament*)  
was wont to signifie that  
solemne oath, which the  
Romane Souldiers were  
wont to take, whereby  
they bouud themselves,  
to performe faithfull ser-  
uice to the Emperour in  
his warres : whence the  
Latine Diuine haue bor-  
rowed it, and now by cu-  
stome it bee come (in  
these Western Churches)  
a proper name, whereby  
those outward badges,  
and Ensignes of Christi-  
anity (viz. Baptisme and  
the Lords supper) are  
vsually called : because

Cs. that

that Christians in the due receiuing of them, doe after a speciall manner binde themselves, (as it were by solemne vowes and oaths) to doe their Lord and Master Iesus Christ faithfull seruice in his warres, against the world, the flesh, and the diuell,

More especially; Sacraments are mysticall Rites and Ceremonies; ordained by Christ to shadow & confirm to his Church, the Couenant of grace, or mystery of Redemption.

Mysticall Rites and Ceremonies, are certaine outward bodily sensible signes instituted, to shadow and present in a secret

secret and artificiall manner, things spirituall and internall.

In euery Sacrament therefore, there are two things to be considered.

1 The outward bodily Signe.

2 The spirituell matter, which is mystically shadowed and set forth by that Signe, and yet after a sort hidden and locked vp in the same.

The Apostle expresseth both these.

The signes are :

1 Certaine outward Elements.

2 Certaine mysticall actions, in and about the Elements.

The Elements are Bread & Wine. He tooke Bread:



v. 23. After the same manner also he tooke the Cup. v.

25. Wine is not expressed heere, but it is implied, and the fruit of the vine is expressly mentioned by our Sauour, *Matt. 26.*

*Mar. 14.*

The actions in and about the Elements are,

1 *Breaking and eating of Bread.*

2 *Drinking of Wine.*

These signes considered in themselves, are not of such force, to stir vp any great reuerence in the receiuing of them: there being no one thing more common in the world, then eating of Bread, and drinking of wine; yet there is no iust cause why, in regard of the

the commonnes of them,  
that this sacrament shold  
bee despised, they being  
matters in themselves,  
both profitable and com-  
fortable. If Christ had  
not onely ordained bread  
in generall, for this Sa-  
crament, but the basest  
and hardest kind of bread  
that could bee, such as is  
made of pulse, or bran,  
or acornes: if instead of  
wine, he had appoynted  
vs in this action, vinegar  
mingled with Gall to  
drinke, such as himsele  
(for our sakes) was con-  
tent to taste of; it would  
become the daintiest, and  
most queasie stomacke,  
(that lookes to bee saued  
by him) to receiue the  
same thankfully, reue-  
rently

rently, and religiously. If hee had required of vs, instead of eating bread, and drinking wine, some seruice as painefull (and in it selfe shamefull) as Circumcision, it had been our duty, to haue accounted it (as the Iewes did) our honour to performe the same. It is then intollerable insolencie, to thinke it a base and contemptible thing, vpon Christs speciall pleasure, to eat bread, and drinke wine at his Table, to that end for which he hath the same.

There are many things, that in themselves are of no honour or respect, that in regard of some speciall vse and application,

tion, are matters of great honor, as the white Wand carried before the Iudge; the Cap of Maintenance, worne before the Lord Maior, the sword borne before the King. Though therefore these outward signes, bee in themselves but common matters; yet in respect of that speciall mystery that is in them, being applyed to that vse vnto which they are in this Sacrament; and that by Christs owne ordinance, they must needs bee both an honour to Christ, and honourable to the due vser of them.

In that this eating of bread, and drinking of wine here required, was  
at

at the first institution done after Supper, as the Apostle noteth: It sheweth that this bread and wine, and this eating and drinking, hath more then an ordinary vse or end: viz. That wee are to eat this bread, and to drinke this wine, not so much to satisfie hunger and quench thirst, or to nourish our bodies, & reuiue and refresh our vitall spirits, for then our Sauour would not haue administred it immediately after supper, and that a festiuall supper, when they (who were to receiue it at his handes) were filled before with bread and wine. But we must looke heerein, to  
another

another more high and speciall vse, vnto which it pleaseth the wisedome and goodnesse of Christ in this action, to aduance these common and ordinary things. So that in this bread and wine, wee must looke after bread & wine of another & higher nature; such whereby our soules are to bee nourished and refreshed to euerlasting life.

CHAP. VII.

*Of the things signified, by the signes aforesaid.*

**H**itherto of the outward signes in this Sacrament, The mysteries contained, in and vnder these signes, and expressed



pressed by them, are the greatest that can bee imagined.

*The Breaking of the Bread,* signifieth the breaking of Christs body, that is, all the vnspeakable torments that hee suffered in his humane nature for our sins; which were greater, then if his liuing body had beene rent and torne into a thousand pieces, and all his bones broken and beaten to powder.

*The eating of this Bread, and drinking this wine,* signifieth, that speciall benefit (which the Receiver of this sacrament shall reape by the death and sufferings of Christ, if by a liuely faith hee apply

ply vnto himselfe the merites thereof: *This Bread* (saith our Sauour, according to the Apostles relation) *is my body which was broken for you: And this Cup is the New Testament in my blood, verse 24, 25.* or, *is my blood in the New Testament, that was shed for many, for the remission of their sinnes; as it is more plainly related, by the Euangelist Matthew.* And therefore our Sauour bids them, *Take and eate the one, and drinke the other.*

As though hee should haue said;

*This bread, so broken as you see, shall bee a signe and token vnto you, & vnto all others that beleeue,*

leeue in my Name, of that which I haue done, and suffered in my flesh for you. This wine, more especially, shall be a signe cuen of that blood, which hanging vpon the Crosse. I shed, to purchase the pardon and remission of your sinnes, which is not such blood, as was offered in the old Testament; viz. The blood of Oxen, Goates, and sheepe: but is in very deed, the blood of God and man, whereby the New Testament is sealed and ratified; which offereth saluation to all them who shall repent and beleue in mee, and relie vpon the merits of this my bloody passion.

Therefore

Therefore, take and  
eate, this mysticall bread,  
and drinke this Wine,  
and let them bee as scales  
and pledges vnto you, and  
vnto all others (who shall  
worthily receiue the same  
That as verily, as with  
your bodily mouthes you  
eate this Bread, and  
drinkethis Wine, and are  
comforted and refreshed  
by them, so verily shall  
your soules taste of, and  
by the mouth of Faith,  
feed vpon, and be refre-  
shed with my Body and  
Bloud; yea, in and by the  
eating of this Bread, and  
the drinking of this Wine  
(as you ought to do (you  
shall spiritually eate and  
drinke my body & bloud:  
That is, the merits of my  
Passion

passion shall (by meanes thereof) be so effectually applied vnto you, that thereby (as it were by daily food) you shall liue euerlastingly. So that, that which you eate and drinke in this Sacrament, is not onely bread and wine, but after a sort, my Body and Bloud, which was sacrificed for you.

Is not then this sacrament, a mystery to be trembled at? Is it not a brutish sin, without any preparation to rush vpon the same? If we did but eate and drinke ordinarily, for bodily necessity, or pleasure; it were brutish to runne vnto the same, as a Horse to the manger, or a swine to the trough,

trough, not lifting our hearts (at the least) to God in thankfulnesse for them. How much more brutish is it, to eate this Bread, and drinke this wine, without due reuerence and regard of so high and heavenly a mystery? It were an indignity offered to the great worke of our Redemption, but occasionally to thinke or speake thereof without reuerence: But to bee irreuerently affected then, when by such a speciall ordinance it is so effectually represented & applyed vnto vs, must needs be a dreadfull and damnable sinne.

For the further confirmation whereof, let vs consider



consider some speciall instructions, from the particulars, in regard of the speciall analogy between the signes and the things signified.

I In that our Sauour represents his Body, and this Sacrament by bread; hee teacheth vs thereby, that his Body, is to the soule of man, as Bread is to the body. Bread is the very staffe of a mans bodily life, the most generall food of poore and rich; that which of all other food can least be spared, that which in hunger, men first and principally desire: that the scarcity whereof makes famine, that which if it be plentifull, vsually makes all

all other necessities of  
this life plentifull, that  
which wee daily feed vpon,  
that which men generally  
take greatest paines for.  
Hence our Sauour in the  
Lords Prayer, teaching to craue  
all the needfull comforts  
in this life, comprehends  
all vnder *daily bread*. And  
therefore by like proportion,  
his Body in that manner,  
that it is heere meant and  
propounded, is the very staffe  
and stay of a Christian life.  
That without which, neither  
poore nor rich, high nor  
low, shall liue eternally.  
That which, without all  
other meanes, can feede  
and nourish a man to eu-  
lasting life, and which of

D

all

all other meanes cannot be spared: That which e-  
uery true Christian soule,  
first and principally hun-  
greth after : That, the  
want whereof onely, fa-  
misheth and starues the  
soule. That which they  
will take the greatest  
paines and toyle to get,  
and which without the  
greatest paine and trauell  
cannot bee gotten. That  
which they will desire to  
feed vpon euery day, and  
euery meale, relishing no-  
thing else without it.

2 In that the bread is  
broken, to signifie his  
Body broken for vs, it  
teacheth vs: that it is not  
simply the Body of  
Christ, by which we are  
to be fed, but his *Body*  
*broken:*

*broken* : that is, That which Christ did, and suffered for vs, especially vpon the Crosse. For (to speake properly) his Body was not broken. It is not therefore properly, Christ glorified in heauen, or. Christ simply God, or God and man, which is the bread, that a Christian soule, humbled for sinne, can digest or relish; but Christ crucified, Christ hanging vpon the Crosse. It is Christs death, that is indeed, the life of a Christian. It is Christ and his Crosse both together, that is the bread of life: yea not the Crosse onely, but the Thornes also wherewith he was crow-

ned, the whippes where-  
with hee was scourged,  
the nailes with which hee  
was fastned, the vineger  
and gall which he tasted,  
yea, and *Indas* who be-  
trayed him, and *Pilate*  
that condemned him, and  
the Scribes and Pharises,  
that prosecuted against  
him, and all the people  
which cried, Crucifie him.  
Christ considered with all  
these, is that spirituall  
bread, that is typed by the  
materiall. And without  
these, hee cannot bee the  
bread of life to a sinfull  
soule. So that, if there bee  
any Transubstantiation  
in this Sacrament, either  
the bread is turned into  
all these, or all these into  
the bread.

3. The uſe of wine, is well knowne, it doth not onely ( as water ) quench the thirſt, but alſo exceedingly comfort the heart, and reſreſh the Spirits. Seeing then it is the pleaſure of our Sauour in this Sacrament, to make Wine the type of his blood : It teacheth vs, what effects Chriſts blood, and the ſhedding thereof ſhall haue in the ſoules of all true Chriſtians, and worthy Communicants. Their ſpiritual thirſt after righteouſneſſe and ſaluation, ſhall bee quenched. In the middeſt of all the horrors and terrors of death and hell, they ſhall by meanes thereof, bee ſolaced and



comforted. This bloud, streaming from the sides of Christ, shall in the midst of their sorrowes and griefes, and troubles, and vexations, bee as a cuppe of the excellentest wine, to cheere them, and reuiue their spirits, and to inflame their zeale. This wine hath that efficacie and force in it, that it will turne all the bitter potions (that Gods children vse to drinke) into wine. The Apostles of our Sauour, when they were drinking deeply of the whippe, this wine mingled with that bitter potion, turned it also into wine : insomuch as they reioyced, that they were counted worthy to  
suffer

suffer that which they did  
for Christs sake.

That Religion there-  
fore, which lockes from  
the people, the wine in  
this Sacrament, doth  
therein also as much, as  
lies in it, keepe from them  
also that wine, which is  
typed and shaddowed  
thereby, euen the preci-  
ous blood of Iesus Christ,  
the onely Wine that can  
refresh and comfort the  
soule of an afflicted sin-  
ner, which is enough to  
argue the same to be An-  
tichristian, if there were  
nothing else. And the  
more Antichristian, the  
more it maintaineth that  
the wine in this Sacra-  
ment, is the very reall  
blood of Christ. What is

this but to teach, that the true bloud of Christ belongs not to them, that if they will be saued, they must bee saued by some other meanes, or onely by gazing vpon, and adoring the painted blond of some painted or carued Crucifix.

4 This consecrated bread and wine, must also (by the precept of our Saniour) bee eaten and drunken; and thereby we are taught, That those onely shall liue eternally, by the vertue of Christs Body and Bloud, which feed vpon the same, as mens bodies feede vpon bread and wine. For as Bread and Wine (if they be onely looked vpon, and not

not taken and receiued  
into the stomacke) cannot  
feed, nourish, or refresh  
the body of man, or pre-  
serue life in the same :  
No more shall the Body  
and bloud of Christ com-  
fort and refresh the soule  
of a sinner, or bee a means  
of spirituall and euerla-  
sting life vnto him, ex-  
cept they be receiued and  
spiritually applied to the  
soule, as bread and wine  
are to the body, when  
they are eaten and drun-  
ken. Those therefore, who  
are the redeemed of  
Christ, must be knit and  
vnited to Christ, and one  
with him, as the bread  
that nourisheth, and the  
wine that refresheth the  
body, is turned into our  
D<sup>s</sup> flesh

flesh, and made one with it. This Sacrament then, which sealeth so great a mystery as this is, can not be profaned without great indignity to the mystery it selfe.

§ In that Christ saith, that that which they take and eate, it is his Body; and that which they drinke, it is his bloud, hee teacheth vs; That this Sacrament doth not onely, (as in a Table) picture and represent what Christ hath suffered for sinners; but which is a thousand times more, it is by the ordinance of Christ (to the worthy Receiver) a blessed instrument? by meanes whereof, Christ Iesus and his merits, are applied

applied and made effect-  
tuall to their soules. So  
that such is the vnion of  
the thing signified, and  
the signe, that in and  
through the eating of this  
bread, and drinking  
this wine, the soule of  
the worthy receiuer,  
doth spiritually and by  
faith, eat the Body and  
drinke the bloud of Iesus  
Christ, and alwaies find-  
eth such strength, com-  
fort, and life therein, as  
the body findes ordinari-  
ly, in the eating of bread  
and drinking of Wine. So  
that this bread and this  
wine, are not onely na-  
ked signes of Christs Bo-  
dy and bloud, as the gar-  
land and Iuybush are of  
wine, which onely shew  
that



that there is wine there to bee bought, but doe not exhibite it: But the Body of Christ is in such a manner in this Sacramentall bread, and the bloud in this wine, that in the eating of the one, the worthy Receiuer eats the other, and in drinking the one, drinks the other. Can there then a greater mystery bee deuised by man, in and about which hee ought to bee reuerently conuersant, and religiously and holily affected: And is it not a brutish sinne, to behaue our selues vnworthily in such an action?

Let vs not heere passe by, but once againe enter into consideration, of  
that

that execrable Religion  
of the Church of Rome,  
which keepeth such a  
Cuppe, filled with such  
wine (without any co-  
lour in the world) from  
the people. They say,  
that the bloud of Christ,  
is in the Body of Christ,  
and therefore the people  
in receiuing the one, re-  
ceiue therein, the other.  
But this is an Antichri-  
stian foppery: How can  
those bee together, that  
Christ hath so directly  
put asunder, the one in a  
loafe, the other in a Cup?  
How can the bloud bee in  
a body broken, and pier-  
ced? How can that bloud  
bee in the body, which is  
shed out of the body?  
what bloud of Christ  
can

Body, and made one with it. This Sacrament then, which sealeth so great a mystery as this is, can not be profaned without great indignity to the mystery it selfe.

In that Christ saith, that that which they take and eate, it is his Body; and that which they drinke, it is his blood, hee teacheth vs; That this Sacrament doth not onely, (as in a Table) picture and represent what Christ hath suffered for sinners; but which is a thousand times more, it is by the ordinance of Christ (to the worthy Receiver) a blessed instrument; by means whereof, Christ Iesus and his merits, are applied

applied and made effect-  
tuall to their soules. So  
that such is the vnion of  
the thing signified, and  
the signe, that in and  
through the eating of this  
bread, and drinking  
this wine, the soule of  
the worthy receiver,  
doth spiritually and by  
faith, eat the Body and  
drinke the blood of Iesus  
Christ, and alwaies find-  
eth such strength, com-  
fort, and life therein, as  
the body findes ordinari-  
ly, in the eating of bread  
and drinking of Wine. So  
that this bread and this  
wine, are not onely na-  
ked signes of Christs Bo-  
dy and blood, as the gar-  
land and Iuybush are of  
wine, which onely shew  
that

that there is wine there  
to bee bought, but doe  
not exhibite it: But the  
Body of Christ is in such  
a manner in this Sacra-  
mentall bread, and the  
blood in this wine, that  
in the eating of the one,  
the worthy Receiuer eats  
the other, and in drinking  
the one, drinks the other.  
Can there then a greater  
mystery bee deuised by  
man, in and about which  
hee ought to bee reverent-  
ly conuersant, and religi-  
ously and holily affected:  
And is it not a brutish  
sinne, to behaue our selues  
vnworthily in such an a-  
ction?

Let vs not heere passe  
by, but once againe en-  
ter into consideration, of  
that

that execrable Religion  
of the Church of Rome,  
which keepeth such a  
Cuppe, filled with such  
wine (without any co-  
lour in the world) from  
the people. They say,  
that the blood of Christ,  
is in the Body of Christ,  
and therefore the people  
in receiuing the one, re-  
ceiue therein, the other.  
But this is an Antichri-  
stian foppery: How can  
those bee together, that  
Christ hath so directly  
put asunder, the one in a  
loafe, the other in a Cup?  
How can the blood bee in  
a body broken, and pier-  
ced? How can that blood  
bee in the body, which is  
shed out of the body?  
what blood of Christ  
can



can comfort a Christian soule; but that which was shed? or what blood is offered in this Sacrament, but that which was shed? and though it were in the body, as it is received in this Sacrament: yet it being Christs will, his blood should not onely be eaten, but drunken: what a sacriligious lewdnesse is this, where Christ especially and by name, requires the drinking of his blood, that they should deny the people that, and make them take vp, with the eating of it onely? And how doth it appeare, that the blood, as it is eaten, is any part of the Sacrament, and if not, what benefit comes

to the Receiuer thereby,  
in that regard? Iust no-  
thing. It is the drinking  
and not the eating of  
Christs bloud in this Sa-  
crament, that must re-  
fresh the soule of the  
Communicant: and with-  
out this drinking thereof,  
the soule can no more be  
refreshed with the bloud  
of Christ, in this Sacra-  
ment, then the bodily  
thirst can bee quenched,  
by that water that is in  
bread. And a man in ea-  
ting the Body of Christ  
broken, crucified, pier-  
ced with a speare, and sa-  
crificed; so as it is exhi-  
bited to a Christian, in  
this Sacrament, can no  
more be said, in and there-  
by to drinke the bloud of  
Christ,

Christ, then the Iewes that did eate the flesh of sheepe and oxen, offered in sacrifice, after that the blood was separated, and the parcels were roasted and boyled, could be said then, and therein to drink the blood of sheepe and oxen. And they might as well proue that wine was in the bread, before the consecratio, as that the blood of Christ, is in the body after the consecration.

CHAP. VIII.

*Of the end and use of this Sacrament, in respect of the Communicants.*

**H**itherto of the parts  
of this Sacrament.  
The

The maine and most  
generall Ends and vſes  
follow,

Which are two.

The *1. Reſpecting our  
ſelves eſpecially.*  
*2. Others alſo.*

That which reſpecteth  
our ſelves, is, That wee  
receiue this Sacrament,  
to ſolemnize thereby a  
ſpeciall memoriall of  
Chriſt, & of our Redemp-  
tion by him. *This doe* (ſaith  
our Saviour) *in remem-  
brance of me.*

One End then, why  
this Sacrament is to bee  
vſed, and the vſe to bee  
continued in the Church  
of Chriſt, is, That in and  
by the due receiuing  
thereof, wee might the  
more

more feelingly and effectually remember, what our Saviour hath done and suffered for vs.

When our special friends, vpon their departure from vs, doe bestow vpon vs any token of remembrance, they do it not onely for that special good that comes to vs, by the ordinary vse of the thing it selfe; but also that thereby, so often as wee looke vpon the same, or vse it, wee should moreouer make this vse of it, to call to minde thereby, the many loues and fauours they haue shewed vnto vs. And this is written in our nature, that when any occasion is but offered vnto



to vs, of remembering a  
deare friend departed  
from vs, to be more then  
ordinarily affected there-  
with. Hence superstiti-  
ous persons, so heartily  
(vpon any occasion of  
remembrance) pray the  
Lord to haue mercy on  
their soules that are de-  
parted this life, whom  
they loue and haue beene  
bound vnto: But when  
they behold any speciall  
memoriall and token of  
their loue, then they are  
often (for the time) trans-  
ported and raniſhed with  
extraordinary affection,  
which they will ſhew  
euen to the token of re-  
membrance it ſelfe, doing  
a kinde of honour vnto  
it. Seeing therefore, this  
Sacra-



Sacrament, that is not onely left vnto vs, by the greatest friend that euer wee had, but left of purpose to bee a speciall remembrance and pledge, of the greatest loue that euer was shewed to mortall creatures, and which hath the very effects and fruits of loue written vpon it, yea ingrauen in it; yea, in some sort contained in it: Is it not incredible, that any that loue and beleue in Iesus Christ should lightly regard and vnworthily abuse this Sacrament?

But heere by the way, wee may obserue how strangely forgetfull, euen the faithfull are, of the vspeakeable loue of Christ,

Christ, that they should stand in neede of such a Remembrance: For vnto them is this Sacrament giuen, as helpe there vnto. Is it possible that a man should bee forgetfull of such a Master, as hath with a great price redeemed him fro the Gallies? Yea, who for to redeeme him, hath made himselfe a slaue; yea, who was content to purchase his seruants freedome, with his owne death? Is it possible, such a seruant should need any special remembrance? Would not one thinke hee should rather need some means to make him forget his loue. Yet this is the strange disposition of all Christians,

Christians, even of the best :  
that though our condition  
was a thousand times  
more miserable, then the  
condition of a Turkes  
Gally-slave can bee :  
Though Christ Iesus hath  
done ten thousand times  
more for our freedome  
there from, then is possi-  
ble for any one man to  
doe for another : though  
whatsoever wee enjoy,  
wee have it from his mer-  
cy and love : our soules,  
bodies, senses, wit, bea-  
uty, wealth, life : so as  
all our senses are so com-  
passed about, with me-  
morialls of his love, that  
wee can see, heare, fee-  
le nor taste any thing, but  
it may put vs in minde of  
his love; yea, of his death  
and

and passion, by which the free vse of these things haue beene purchased vnto vs; yet for all this, you see wee stand in need of a more speciall remembrance. Yea, and yet (sinfull wretches that wee are) wee are ready to abuse these Remembrances. And (which exceedeth wonder) wee are prone, in the midst of them, most of all to forget Christ, and his loue towards vs, and then, and therein readiest to dishonour him.

Wee may hence further note

That Christ our Saviour takes it most kindly when wee remember and thinke vpon him, and that  
which

which hee hath done for  
vs. *to shew our love*

The institution of this  
Sacrament, to this end  
shewes hee much affects  
and desires it. And the  
more hee affects and de-  
lights in our remem-  
brance of him, the more  
unkindly and offensively  
hee will take our forget-  
fulness of him. *our duty*

○ Hence also it appears  
that then we specially eat  
the flesh of christ, & drink  
his blood, when with a  
beleeving heart and mind,  
we effectually remember  
and in our remembrance,  
we seriously meditate of,  
and in our meditation are  
religiously affected, and  
in our affections thorough-  
ly inflamed with the love

of



of Christ, grounded vpon  
that which Christ hath  
done for vs, and which  
is represented and sealed  
vnto vs in this sacrament.

CHAP. IX.

*Of the End and vse of  
this Sacrament in respect of  
others.*

**T**HE end that respec-  
teth others, is; *The  
shewing forth of his death  
till he come, that is,*

By eating this Bread,  
and drinking this Wine,  
Christians are to testifie  
and professe, and after a  
sort to preach to others,  
euen vnto the Worlds  
end, the mystery of the  
Gospel, the sum, sub-  
E stance



stance, and accomplishment whereof, is in the death of Christ, is in the fruites that flow therefrom, all which are represented in this Sacrament.

Therefore in our due receiuing of this Sacrament, we doe (as it were) lead men by the hand, into the Garden of *Gethsemane*, and there shew them Christ in extreame horror, sweating bloud, *Judas* trayterously kissing him, the Souldiers binding him, and leading him to iudgement. We lead him to *Caiphas* Hall, and *Pilates* Throne, and there shew them Christ, most vniustly condemned, most contumeliously buffeted and

and spet vpon, scourged  
& crowned with thorns,  
scorned and derided. We  
lead them to Mount Cal-  
uery, and there shew them  
him nailed on the Crosse,  
drinking vinegar ming-  
led with gall, pierced  
with a speare, forsaken  
of his Father, in the hor-  
ror thereof crying out  
most bitterly, *My God,  
my G O D, why hast thou  
forsaken me?* And all this  
for our sake, that thereby  
he might free vs from the  
curse of the Law, and  
purchase for vs euerla-  
sting life.

Can we in this myste-  
ry, see and behold all this?  
shall wee (after a sort)  
hereby point it out va-  
to others, and shall wee

therewith bee nothing affected, in our owne soules, but come vnto the receiuing thereof, as so many senselesse blockes.

By this it appears, how forcible the doctrine of the Sacrament is, to terrifie all Christians from the profanation thereof, and consequently to the fitting and preparing of them to the worthy receiuing thereof.

Where (to conclude) note that the Apostle in all the former points hath propounded nothing vnto the Church of Corinth, but what they could not bee ignorant of before; which practise of the Apostle teacheth vs,  
of

of what necessity continuall teaching is in the Church of Christ, when Ministers must bee faine, not onely to instruct the people of God in those points of Doctrine that they are ignorant of : but often also call to their minde and consideration, those points which they know already well enough, vpon such particular occasions as they are to make speciall vse of them. And verily, though men could say all the scriptures by heart, though they could vnderstand euery hard and difficult place thereof, though they knew all the grounds and principles of the Christian Faith,

E 3    though

though they were able to  
answere all oppositions  
against any diuine truth:  
yet for all this, there  
would be vse both of rea-  
ding the Word, & prea-  
ching also in the Church  
of God.

For let our knowledge  
be neuer so great, yet if  
wee bee not often put in  
mind of it: if we be not  
taught how in such and  
such particular cases to  
apply it, if by the power  
of Christs ordinance, it  
be not beaten out of our  
head, into our heart, it  
will bee as a dead letter  
v toys, yea, and most  
out of our head, when  
wee should most vse it.  
For so was the particular  
knowledge of this Sa-  
crament



crament in this Church of  
Corinth. And so will the  
knowledge of this, or of  
any truth else be, if it be  
not renewed and quickned  
in vs, by daily teaching &  
instruction.

CHAP. X.

*What it is to be guilty  
of the Body and Blood of  
Christ.*

**H**itherto of the Do-  
ctrine of this Sacra-  
ment.

The consequent of the  
Doctrin followeth.

*Whosoever therefore (saith  
the Apostle) shall eat this  
Bread, and drink the Cup of  
the Lord unworthily, shall be  
guilty of the body and blood  
of Christ.*



We have in the consideration of every particular point of doctrine concerning this sacrament, inferred generally; that it must needs be a fearefull sinne, to profane and abuse the same, and not to receive it in that manner that we ought to doe. But the Apostle here from inferreth in speciall, a monstrous dangerous sinne indeed.

For the better vnderstanding therefore of the Apostles consequent, and for our further helpe in this preparation.

Lee

Let vs  
con- sider.

First { The sin it selfe,  
and,  
The means by  
which we are  
guilty of the  
sinne.

Secondly, the ground;  
vpon which such per-  
sons are guilty.

The sinne is, *Aguilaines*  
of the Body and Bloud of  
Christ. To bee guilty of  
his body and bloud, is to  
offer some speciall dis-  
grace and indignity, vn-  
to the Person and suffer-  
ings of Christ, and (in a  
speciall manner) to sinne  
against the great worke  
of our Redemption. Yea,  
in some sort, to commit  
a sin of the very same na-  
ture & quality which they  
E 5 did,

did, who had their hands  
in crucifying Christ. For  
to bee guilty of blood, is  
in some sence or other, to  
be a murtherer and shed-  
der of blood; and there-  
fore to bee guilty of  
Christs blood, is (in some  
degree or other) to haue  
our hands in his death:  
And by consequent, to be  
parthers with *Iudas* in  
betraying him; with the  
wicked Iewes, in crying,  
crucifie him; with *Annas*,  
*Caiphaz* and *Pilate*, in con-  
demning him, with the  
cruell Souldiers, in whip-  
ping and scourging him,  
spetting in his face, crow-  
ning him with thornes,  
and nailing him on the  
Crosse, &c. The worst  
amongst Christians ab-  
horre

horre these persons, euen  
for these finnes commit-  
ted against the Person  
of Christ. Let vs there-  
fore learne, to abhorre  
that practise, which will  
pull vpon our heads the  
guilt of the same sinne.  
To bee guilty of any  
bloud, (though of wic-  
ked and sinfull bloud)  
hath been a burthen that  
hath made the stoutest  
hart to ake and groane  
vnder it. But who is able,  
(when his conscience  
shall once be awaked) to  
beare the guilt of inno-  
cent bloud? And if the  
bloud of innocent *Abell*,  
did lie so heavy vpon  
*Caine*, *Gen. 4. 10.* How  
heavy shall the bloud of  
the innocent Lambe of  
God,

though they were able to  
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### CHAP. X.

*What it is to be guilty of the Body and Blood of Christ.*

**H**itherto of the Doctrine of this Sacrament.

The consequent of the Doctrine followeth.

*Whosoever therefore (saith the Apostle) shall eat this Bread, and drink the Cup of the Lord unworthily, shall be guilty of the body and blood of Christ.*



We haue in the consideration of euery particular point of doctrine concerning this sacrament, inferred generally; that it must needs be a fearefull sinne, to profane and abuse the same, and not to receiue it in that manner that we ought to doe. But the Apostle here from inferreth in speciall, a monstrous dangerous sinne indeed.

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did lie so heavy vpon  
*Caine*, *Gen. 4. 10.* How  
heavy shall the bloud of  
the innocent Lambe of  
God,

Cod, lie vpon them that are guilty thereof; Wee may remember how heauy it was vpon *Iudas*, *Mat. 27. 25.* and we may see at this day how heauy it lies vpon the heads of the whole Nation of the Iewes, according to their owne cursed wish. *Mat. 27. 25.* This sinne therefore, beeing a bloody sin, and by consequent in it selfe, a most vnsupportable sinne; can wee be too carefull to auoid it? It is not our ignorance, or good meaning, that in this case will iustifie vs. Many of the Iewes, did in their ignorance crucifie Christ, *Luke 23. 34.* *Acts 3. 17.* This Church of Corinth also (no doubt)

doubt ) had a good meaning in receiuing this Sacrament, yet by not receiuing it in that manner that they ought, they were deeply guilty of this foule sinne.

CHAP. XI.

*By what meanes in receiuing this Sacrament, men become guilty of the body and bloud of Christ?*

**T**He meanes by which wee become guilty of the Body and Bloud of Christ aforesaid, is, *By receiuing this Sacrament vnworthily.*

To receiue the Sacrament vnworthily, is, To come to the Table of the Lord, and there to presume



sume to eate this bred, & drink this wine without any due reuerence, or respect of the Myſtery that is contained in them; or of the end why they were ordained; or of the Perſon, by whose Authority they were ordained; or without taking any care, or thought before hand; to bee ſuch kinde of Perſons, as this Sacrament was ordained and appointed for. The beſt of men, cannot bee ſaid (in themſelues) to be worthy to receiue this Sacrament: Yet, how vnworthy ſoener we are in our ſelues, if Chriſt deeme vs as worthy, and we be (in ſome meaſure) ſuch perſons, as he hath  
or-

ordained this Sacrament  
for; and if wee do our vt-  
termost to receiue it in  
that manner, with such  
hearts & affections as he  
requires, we may be said  
(how vnworthy soeuer  
otherwise wee bee) to be  
worthy receiuers of this  
Sacrament.

The ordinary and most  
common causes & means  
of vnworthy receiuing,  
are these which follow:

The first (that which  
wee noted in the begin-  
ning) is, Ignorance: when  
men will presume to per-  
take these Mysteries, be-  
fore they vnderstand, or  
haue learned (in any rea-  
sonable sort) the true  
meaning & vse of them.  
Such must needs receiue,  
hand

hand ouer head; they know not, nor care not what. And how then can they possibly bee worthy Receiuers of so high and heavenly Mysteries?

The second is, Want of speciall Faith : when men partake of the outward Elements, but yet doe not beleeuē, or expect any such speciall fruit or benefit, from the receiuing thereof, as is promised by the Word.

The third is Superstition, when one commeth to this Sacrament, in a fond conceit and imagination, that hee shall receiue other manner of blessings and benefits by it, then is reuealed in the Word, or promised, or  
in.

intended by Christ.

The fourth is Sensuality; when men so satiate and pamper themselves with the delight and pleasures of the World, and the flesh, as they cannot, nor care not to taste of things spirituall. And therefore they bring no other hearts nor affections vnto this sacrament, then vnto ordinary meate and drinke; and sometimes worse.

The 5 is Carelesnes and security; which is, when we come with such affections and dispositions, vnto this sacrament, as to a matter, that we neither looke to receiue any good by, or feare to receiue any hurt by. And there-

therefore care not, so we  
receiue it, how we receiue  
it.

The sixth is Presumpti-  
on, when wee neuer care  
in what manner wee re-  
ceiue, and yet presume  
to receiue (as much fruit  
and benefit by the Sacra-  
ment) as those who are  
most carefull to fit and  
prepare themselves there-  
vnto.

The seauenth is Vn-  
charitablenesse, when our  
soules are so full of bit-  
ter hatred and malice to-  
wards our neighbour, and  
by meanes thereof so vex-  
ed and disquieted, with  
diuellish perturbations,  
that they cannot receiue,  
or taste the sweete com-  
forts represented and of-  
fered

fered in this Sacrament.

The 8. is Temporizing; which is, when the only, or maine ground, for which we come to receue this Sacrament, is; The fashion & custome of the times and places in which we liue: And (when without any further examination) we thinke we haue done enough, if we haue (in that outward forme and maner) receiued that others doe.

The ninth is, Inconsideration, or an vnstayed and wandring minde, when either we consider not what wee are about, or haue our thoughts (during that action) busied about other matters.

The tenth is profaneness.



ness; when wee bring  
such hearts to the recei-  
uing of the sacraments,  
as (out of that action at  
least) despise Religion,  
and make a scorne of all  
true practise and profes-  
sion of piety.

Other meanes and cau-  
ses there are of this sinne,  
but the consideration of  
these may suffice. As  
therefore we desire to be  
worthy receiuers of this  
sacrament, and so to haue  
our hands free from the  
bloud of Christ, let vs  
with all care and study,  
practise the contrary ver-  
tues.

CHAP. XII.

*Of the ground, why vnworthy Receiuers are guilty of the body and bloud of Christ.*

**T**HE ground and reason, why those who receiue vnworthily, are guilty of the Body and Bloud of Christ, may be gathered from the former Doctrine of the Sacrament. For from that doth the Apostle inferre and conclude the same.

¶ Such persons in so doing, doe plainly despise the sacred authority of Christ, the institutor and first Administer hereof. Now they that despise the authority of Christ,

Christ, doe therein (in some sort) despise the Person of Christ, and his sufferings, and by consequent shew contempt vnto his Body and Bloud, by which principally his authority is ratified and confirmed. And to despise the Person, suffering, Body and Bloud of Christ; what is it but (in some sort) to assent vnto, and therein to ioyne with them that crucified him, and shed his bloud.

2 They contemne a speciall token of his loue, a speciall memoriall of his body and Bloud, a speciall instrument, by meanes wherof, his Body and Bloud is applied vnto them. What is this but  
to

to offer an indignity, vn-  
to his sacred Body and  
Bloud?

3 They offer heerein  
contempt, to the princi-  
pall Cognizances and En-  
signes of Christianity, to  
a speciall coine and pic-  
ture of Christ crucified.

The like wrong offe-  
red to the Ensignes and  
picture of a Prince, is  
worthily iudged to bee  
offered to the Prince  
himselſe. Yea, forasmuch  
as in this sacrament, the  
very Body and Bloud of  
Christ, and all the bene-  
fits depending thereup-  
on, are spiritually offe-  
red vnto the Receiuer, as  
lands are offered and con-  
uayed to men, by the  
sealing and deliuering of  
Deeds

Deedes and Indentures; hee that shall vnworthily behaue himselfe, in the receiuing of this Sacrament, shall therein as much despise the body and bloud of Christ, as he may bee said to despise the gift of lands, which contemneth the writings, Seales, and Indentures whereby they vse to bee conuayed, secured, and confirmed.

Hence from this consequent we may note:

1 That Christ receiues damnable indignity, and contumely sometimes; not from Iewes and Infidels onely, but often from Christians, such as looke to bee saued by his bloud-shedding, and that  
when

when they are performing speciall worship and seruice vnto him. For what greater wrong can there bee, then to bee guilty of that bloud, which was shed to redeem vs? which was the sinne of this Church, and is the sinne all such persons as are vnworthy receiuers of this Sacrament.

3 The bare cnoformity vnto the outward exercises of Religion, whether word, prayer, or Sacraments, is not enough to make vs good Christians; but wee may be the worse Christians for this, *Romans* 2. 28.

1 *Cor.* 10. 1—7. Many ignorant and seduced soules, thinks they are

F

Chri-



Christians good enough, if their foreheads haue beene sprinkled with the water of Baptisme; if sometimes they heare the word, and receiue the outward elements of this Sacrament. But they may doe all these in such a manner, that by doing of them, they may crucifie Christ, and trample his blood vnder their feet. It were better for vs, neuer to receiue this Sacrament, then in and by the very act thereof, to pull vpon our heads the guilt of Christs body and blood.

3 Note the different and contrary effect of this Sacrament in the receivers thereof. It is the saour

sauiour of death vnto death, to some; to other-  
some, the sauiour of life vnto life. The worthy Receiuer is fed, and refreshed, and nourished, by the Body and bloud of Christ receiued therein. Contrarily, the unworthy Receiuer, is polluted and defiled thereby, and the oftner he receiues it, the more hee receiues therein, the bane & poyson of his ~~life~~ owne soule. Those therefore, which in such a manner, receiue the body and bloud of Christ, and looke for Grace thereby, are therein as fond, as if they that whipt Christ, and nailed him on the Crosse, and by meanes thereof, had  
F 2      their

their faces, hands, and garments, besprinkled with his bloud, should thinke by that meanes to be purged and freed from their sinnes. Or as if hee (who pierced Christs side with a Speare ) should haue held a cup at the wound, and filled it, and drunke it off, and haue fancied by that meanes, to drinke the bloud of Christ, to the health and eternall saluation of his owne soule. And thus much of the first part of Preparation.

Wherein wee haue beene plainly taught by the Apostle, what a dangerous sinne it is, to abuse this holy Sacrament. God grant, that the

the consideration heereof  
may deeply affect vs;  
that wee may with feare  
and trembling, take heed  
what hands wee lay  
vpon so holy  
Myfteryes,  
*Amen.*

F 3

A

upon to holy  
 whose hands were lay  
 and reaching take hold  
 the one may with them  
 way before us  
 the consolation thereof

1957

A  
PREPARATION  
to the Receiving of  
Christs BODY  
and BLOOD.

The Second Part.

Directing weake Chri-  
*stians how they may wor-  
thily receive the same.*

By W. BRADSHAVV.



LONDON

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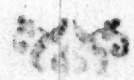


SEPARATION  
of the Kingdom of  
Christ from  
the World

The Second Part

Being a  
New and  
Improved Edition  
of the First

By W. BRADSHAW



LONDON  
Printed by J. B. Bask  
1827

# The Method.

In generall, Chap. 1.

Tryallie selfe

In speciall,

Ground.  
Chap. 3.

Sub-  
iect.  
Chap. 4.

2. Of Repen-  
tance. Chap. 5. 6.

1. The  
triall  
of our  
selues  
where  
of the

Propounded,

The  
means  
to pre-  
uent the  
former  
sin, con-  
sists in  
cer-  
taine  
duties.

Virged,

2. The continuance of the Triall,  
Chap. 8.

By the speciall curse that followes  
the neglect of the former duties.  
Chap. 9.

By the signes of that curse in the  
Church of Corinth. Chap. 10.



The Ground of this  
second part.

1 COR. II. 28.—33.

28. **L**et a man therefore examine himselfe, and so let him eate of this Bread, and drinke of this Cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because hee discerneth not the Lords Body.

30 For this cause many are weak and sicke among you, and many sleepe.

31 For if we would Iudge our selves, we should not be indged.

32 But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.



A Preparation to  
THE RECEI-  
uing of Christs Body  
*and bloud.*

The second par.

Shewing how to pre-  
uent the dangerous sin,  
of profaninig this Sa-  
crament.

CHAP. I.

*Of the method of this se-  
cond Part.*



He Apostle (by  
whose line  
wee draw the  
doctrine of  
preparation) hauing set  
forth the odiousnesse of  
that

that sin, whereby the holy Sacrament is abused, doth afterwards in the words following, prescribe a speciall remedy how that sinne may bee preuented. In the due conscionable practise whereof doth our second part of preparation consist.

The meanes and remedy afore said, consists in certaine speciall and necessary duties, to be performed by euery Christian that will (to his comfort) partake of this Sacrament.

The duties § 1 Propounds  
the Apostle. 1. 2. Vergeth.

The duties propounded are two:

First, that a man try,  
search,

search, and examine himselfe, before hee presume to receiue.

Secondly, That he giue not onely tryall and examination of himselfe, till he haue found that which he seeks for.

In the first duty, wee are to consider the tryall it selfe, First, generally: Secondly, more specially. And then the persons that are to make this Tryall.

## CHAP. II.

*Of the tryall of our selues in Generall.*

**T**Het tryall and examination of our selues in generall here required, is a diligent search and inqui-



inquisition to bee made, within our soules and consciences, whether we bee such kind of persons as may bee assured, that the Lord will bid welcome to this Table.

And this triall is not to be slight and cursory, but most strict and accurate; such as gold-Smiths vse, when not onely by touch, but by fier and hammer they try whether their Gold and Siluer bee pure or no. For such a manner of trial the Apostles word signifieth.

The Lord cannot bid any welcome to his Table, but such as hee is actually reconciled vnto; and whose persons are acceptable and well pleasing

sing vnto him.

They who are such persons, haue certaine speciall gifts and graces bestowed vpon them, from which they may conclude infallibly, that God doth loue & fauour them: which for distinction sake, from other common gifts are called *Sauing Graces*.

Herein then wee must labour to search out in our selues, these Graces, and to try whether they bee in vs or no. But before wee come to particulars, hence we may note in generall,

I That Gods speciall sauing graces may bee in vs, and yet not alwaies apparant vnto vs, but may

may some time lie hidden in the soule, vntill by some speciall search they bee discouered; else such trials as these should be needlesse. As therefore it is matter of humiliati- on to all good Christi- ans, that vpon due triall, they finde more corrup- tions inthemselves, then did before appeare vnto them: So this may bee a speciall comfort, that there are also in them (which by diligent tryall they shall finde) greater graces then euer they imagined to bee in them- selves. This therefore should encourage vs, to search our selues so much the more narrowly: for if wee shall (by a carefull search,

search) finde in our soules,  
but any one grace, or but  
any degree of a grace,  
more then wee did per-  
ceiue before, it will bring  
more sound comfort and  
ioy vnto our hearts, then  
if wee had found a hid-  
den treasure of siluer or  
gold.

2 By this appears  
that a man (if so bee hee  
will carefully vse the  
meanes) may come to  
som certen knowledge  
and in-sight of the sauing  
gifts and graces of God,  
which are in his owne  
soule: And therefore it  
must needs bee a great  
fault in him, to bee care-  
lesse in vsing the meanes.  
It is a signe hee sets no  
price vpon Gods graces  
that

that makes no inquiry whether he hath them in his possession or no. Men vse to make diligent inquiry after hidden and concealed lands and treasures; much more ought wee to search out the concealed graces of God, which lie hid in our owne soules; and which wee cannot imploy (as wee ought) so long as wee know not whether they be in vs or no.

3 It is in this respect, very beneficiall and profitable for vs, to finde out and know, what gifts God hath bestowed vpon vs, in that (as it appeares by this place) it is a meanes, not onely to prevent fearefull and dangerous

gerous finnes , but to  
make vs more capable of  
greater graces, which o-  
therwise shall bee with-  
held and detained from  
vs. For wee haue no  
grounded hope to re-  
ceiue any new grace, or  
blessing, from any ordi-  
nance of God, vntill by  
diligent search of our  
selues, we haue first found  
some former grace in  
our selues, that may  
make vs (in some degree)  
fit and worthy receiuers  
thereof. For to him that  
hath (saith our Saviour)  
shall bee giuen, and from  
him that hath not, shall  
bee taken away, euen that  
which hee hath. The vse  
of one grace, is to fit and  
prepare vs for the recei-  
uing



uing of another.

Those speciall gifts and graces which are in all them whose persōs are acceptable to God, are *Faith* and *Repentance*.

By Faith wee are to vnderstand a true, sa- uing and iustifying faith, which is a supernaturall gift of God, whereby a man seeing the vilenesse of his sinne ) relying only vpon the merits of Christ Iesus, for the pardon thereof.

From this Faith doe all other Christian graces proceed, and according to the growth of it doe they grow. Whatsoever is done by vertue of this Faith (how simple soe- uer the Action may seeme to

to bee) it is pleasing to  
God : Otherwise (how  
glorious soeuer) it is odi-  
ous to him. This grace en-  
titles vs to Christ and all  
his merits. This effectually  
applyeth them vnto vs;  
This is the onely mouth,  
by which the Body and  
bloud of the Lord is eaten  
and drunken; and there-  
fore a speciall argument  
of Gods fauour, and a ne-  
cessary quality to be in all  
worthy Communicants.  
And therefore wee are to  
make speciall search and  
triall of it.

**A**

## CHAP. III.

*Of the tryall of our  
Faith, by the grounds  
thereof.*

**V**Ee may try our  
Faith; first by  
the ground; then by the  
subiect.

The ground of true sa-  
uing faith, is the word of  
God manifested vnto our  
consciencs by the Spi-  
rit of God, to bee the  
Word of GOD. That  
Faith which resteth vpon  
any other ground-worke,  
or foundation, can bee  
no true sauing Faith.

A good meanes to try  
whether our faith bee in-  
deed grounded vpon the  
Word of God, is, To  
examine

examine our consciences  
in these particulars :

I Whether we beleue  
indeed, and in truth, that  
the writings of the Pro-  
phets and Apostles, in  
the Old and New Testa-  
ment, are the very word  
of God? (For the whole  
word of God, so farre as  
is needfull to be beleued  
vnto saluation, is con-  
tained therein) or at the  
least, whether we be ex-  
ceedingly troubled, and  
griued in our soules, and  
from our very hearts,  
when (through any temp-  
tation) we are moued to  
doubt of the same : And  
whether we vse all means  
wee can, to come to bee  
fully perswaded thereof;  
For in such cases, God  
accepts

Mat. 9. 24.

Rom. 7. 18.

Mat. 5. 9

accepts the will and inde-  
uour for the deed.

2 Whether we vnfa-  
inedly desire to bee taught  
& instructed in the word  
of God, and to come to  
the true knowledge, and  
vnderstanding, and beliefe  
thereof? And whether  
wee loue and affect those  
meanes most, which are  
most powerfull and effec-  
tuall to that end and pur-  
pose? For ~~thee~~ whose  
Faith is grounded vpon  
Gods Word, hath his  
hope grounded vpon the  
same Word; euen all the  
hope that hee hath of  
euerlasting life. And  
therefore hee must needs  
desire to bee acquainted  
therewith, by all meanes  
possible.

3 Whether

3 Whether our ignorance and dulnesse, in vnderstanding of the word, and our forgetfulnesse thereof, bee grieuous and troublesome vnto vs? For how can it chuse but grieue and trouble a man, when hee knowes not, or vnderstands not, or cannot remember, the Euidence of his owne euerlasting estate?

4 Whether our reading, or hearing the word read, or preached: our meditating, conference, and study of it, doe increase, or nourish our loue and delight, and beliefe in it? Or if wee cannot discern any such matter, whether wee bee not vnfaignedly grieved

G

and

Ps. 119. 92.  
97, 98. 103



and humbled for it.

Ps. 119. 113

5 Whether wee giue credit and authority vnto it, aboue all humane Traditions, and Customes whatsoeuer? And whether we doe not deny credit and belief vnto whatsoeuer wee know to bee repugnant vnto the same word?

6 Whether wee find a lightnesse, and cheerfulness in our consciences, when wee haue done any thing agreeable vnto the word of God? And whether wee finde a trouble, or a dulnesse and heaviness in the same, when wee haue done any thing which we know to be repugnant vnto the same word?

7 Whe-

7 Whether wee vnfaignedly hope in the promises, feare the threatnings, desire the blessings, & in-deauour to auoid the curses cōtained in this word, and whether wee equally beleue the one, as well as the other?

8 Whether wee iudge it a singular blessing of the Lord, that hee hath in this manner reuealed his will in the written word; & that hee vouchsafeth vs liberty and meanes to come to the knowledge, vnderstanding, and beliefe of it? And whether wee iudge it to bee, a great iudgement & curse vpon them, from whom this word is hid, and who want this  
G 2 liberty

liberty and meanes that  
wee enjoy.

9 Lastly, whether wee  
can proue, those points  
of Religion and Faith,  
which wee hold and be-  
lieue, by the written  
word of GOD? And  
whether wee doe there-  
fore beleeue them, be-  
cause wee know that they  
are affirmed in the word  
of God? And whether we  
misdoubt, and suspect all  
those points of Religion,  
that wee cannot see war-  
ranted by the Word of  
God?

If we can finde these  
properties in our soules,  
then haue wee found in  
our selues, so many infal-  
lible signes and tokens,  
that our Faith hath a  
true

true and found ground.

CHAR. III.

*Of the triall of our faith  
by the Obiect or matter  
thereof.*

**S**Econdly, wee are to  
try and examine our  
Faith in Christ, whether  
it bee true and liuely, no  
or yea, by the obiect and  
matter thereof.

The obiect and matter  
of true faith, is, That di-  
vine truth, which God in  
his Word hath reuealed  
vnto vs. For if the testi-  
mony of GOD in his  
Word, bee the ground of  
our Faith, then that truth  
(which is reuealed in the  
Word) must needes bee  
the obiect and matter  
G 3 thereof

thereof. Now forasmuch,  
as there was neuer any  
one man, that could euer  
attaine vnto the know-  
ledge of all and every par-  
ticular truth reuealed in  
the word of God: the rea-  
diest means herein to try  
our Faith, is, by such  
main fundamentall truths  
therein contained, and  
plainely taught, vppon  
which all other truths doe  
in some sort depend, and  
vnto which they are to  
bee reduced. And there-  
fore let vs examine our  
owne consciences in these  
points.

I Whether doe wee  
vnfainedly belecue the  
Mystery of the Tri-  
nity, the Creation of the  
world, the fall of Adam;  
the

the Incarnation, death, resurrection, and ascension of Iesus Christ? that there shall bee a rising againe of all flesh from death to life; a generall day of Iudgement, that there is a heauen, a hell, an euerlasting life for some, and an eternall death for othersome, after this life. And such other grounds of Religion, evidently contained in the word of God, and collected, and proued by the same, in our ordinary confessions of Faith, and Catechismes.

2 More specially, whether wee belecue that the Law of God, (the<sup>a</sup> sum whereof is contained in the ten Commandeméts)

*a Mat. 22, 4*



b Ro. 7. 12.  
& 9. 14, 15,  
16.

Psal 19. 7.  
Deut. 6. 2.  
4, 5.

d Deut. 28.  
15

Gal. 3. 10

Rom. 6. 23

2 Thes. 1. 9

f Rom. 9.  
13, 14.

g Rom. 3.  
10, 11, 12,  
20, 23 & 5.  
12.

Pro. 20. 8.

is a holy, perfect, and  
iust Law? And such a  
Law, as God may iustly  
binde every man, to the  
obedience of every Com-  
mandement, therein con-  
tained. And whether  
we beleue, that hee that  
perfectly keepeth this  
Law, is a blessed and hap-  
py man.

3 Whether wee be-  
leue, That the breach  
of this law, deserueth  
euerlasting death and con-  
demnation. And that  
God in his iustice, may  
punish euerlastingly in  
hell fire, the breakers  
thereof.

4 Whether wee be-  
leue, That all men li-  
uing vpon earth, since the  
fall of Adam, haue broken  
ken

ken this Law, and so are guilty of euerlasting death and that no man (by reason of the corruption of his will,<sup>a</sup> is now since the said fall, able to keep this Law.

5 Whether wee beleeue, That our selues in particular, are grieuous sinners, and haue deserved by our sinnes, euerlasting death and condemnation: And that it is a great misery to bee a sinner, and a happines to be free from sinne.

6 Whether wee beleeue, That God will punish euerlastingly in Hell fire, a great part of the world, for their sin: And that to the praise of his glorious Iustice.

G 5

5 Whe-

b Ge. 8. 21.  
Ro. 7. 7. 27.

Pf. 51. 3. 4.

5.

Neh. 1. 7.

Dan. 9. 5,

12.

Psa. 40. 12.

& 32, 4.

Ezra 9. 6.

Luk. 19. 23

& 1. 34

Mat. 7. 13.

Rom. 9. 27.

Pro. 16. 4.

Rom.3.23.  
& 5,6,12.&  
7.18,19,20

7 Whether wee beleeue, That neither our selues, nor any man else, by his owne power, strength, or merit, is able to free himselfe from this condemnation : And therefore, if there bee no meanes out of our selues to saue vs, that wee also shall be in the number of those, that shall be euerlastingly condemned.

Iohn 17.9.  
Dan. 9.7.  
Ro. 15. 14.  
& 9.22,23  
Heb. 4.6.

8 Whether wee beleeue, that God will shew grace and mercy to some sinners, freely sauing, pardoning, and forgiuing them, without the least merit and desert on their part.

9 Whether wee beleeue, that all that are saued and parponed of their sinnes

sinners, are partakers of this mercy, onely through the merits of Iesus Christ, God and man; And that hee merited the same, by his death and bloud-shedding vpon the Crosse.

10 Whether wee beleeue, that the merits of Christ, are sufficient for the pardon and forgiveness of our owne sinnes in particular.

11 Whether wee beleeue, that all that are saved by Iesus Christ, shall in this life (if they live till they come to yeares of discretion) haue the Mystery of Redemption reuealed vnto them in the preaching of the Gospel, by meanes whereof, they shall effectually be called

Rom. 8. 1.  
& 7. 24, 25  
& 5. 1, 12.  
& 3. 28.  
Mat. 1. 21.

Iohn 1. 12.  
& 6. 35.  
Mat. 9. 2.  
Ro. 7. 24, 25  
Esa. 1. 18.  
Hab. 9. 4.

Ro. 8. 30, 31  
1 Cor. 1. 30  
Ioh. 15. 19.  
& 17. 6, 20, 21.

Eph. 5. 30.  
 Iohn 15. 1.  
 Ez. 11. 19.  
 Act. 16. 14.  
 Iohn 1. 12.  
 2 Pet. 1. 5.

Mar. 29. 34.  
 Retiel. 21.  
 1. 2, 3  
 2 Tim. 4. 8.

called out of the world,  
 to Faith and Repentance;  
 And that they shall testi-  
 fie the same, by sorrow  
 unfained for their sinnes  
 past, and an endeauour  
 carefully to lead a new life  
 euer after: and in a rea-  
 dines to doe Iesus Christ  
 faithfull seruice in his  
 Church, according to his  
 will reuealed in his word.  
 And whether we belecue,  
 that after this life, all such  
 shall raigne with Christ  
 Iesus, in all blisse and glo-  
 ry in heauen, for euer and  
 euer.

12 Whether wee be-  
 leue, that all such as doe  
 beleue, and unfainedly  
 repent them of their sins,  
 and haue a constant pur-  
 pose to lead a new life  
 accor-

according to the will and word of God. are in the number of them that shall bee saved everlastingly. And whether wee iudge and beleene, that it is a sinne, for any such person to despaire of the mercy of God, & not to repose trust and confidence therein.

Iohn 3.36.

1 Ioh. 5. 10

Iohn 3. 18.

36.

13 Whether wee beleene, that all those persons, are most vile and miserable, that are not called to Faith and repentance, and that they (most of all other) are most vile and wicked persons, that contemne, and dispise, or care not to vse those meanes, that God hath ordained; to bring them thereunto.

Mat. 11. 21

25.

Heb. 2.3.

14 Whe-



Mat. 7. 7, 8

&amp; 21. 22.

Mar. 11. 24

2 Tim. 4. 7,

8.

Luk. 2. 29.

Iob 19. 25.

Mar. 9. 24.

Luk. 17. 5.

Mar. 5. 6.

Reu. 21. 6.

14 Whether wee beleue, that we are bound to vse all the meanes we can, for attaining Faith and Repentance; And whether we beleue, that in vsing the meanes, wee shall attaine them. And lastly, whether when we feele that wee haue in some measure obtained these graces; we doe beleue, that our selues in particular, are of that number that shall bee saued. Or whether we doe vse all indeuour (at the least) and vnfainedly desire to beleue the same.

In these seuerall points consists the substance and matter of the true Christian Faith, euery one of which, are euidently reuealed

nealed in the word of God. So that those who are conuersant in the same, ( if they doe not wilfully shut their eyes against the light, ) cannot but see them plainly set downe therein : and vpon these grounds and principles, doe all other Truths in the word of God ( in some sort ) depend, tending either to the confirmation, or illustration of them. So that, if in the tryall of our selues, we can find assuredly that we belecue all, and euery of these points and doe our vttermost indeauour to belecue them more and more ; then verily our Faith is sound, in regard of the maine matter

ter and substance thereof; though in diuers other particulars, (through our ignorance and corruption) it may be weake and vnfound.

## CHAP. V.

*Of the triall of our repentance.*

**T**HE Second maine grace, that is in all those that are in grace and fauour with God, is Repentance; the triall whereof, is also a triall of our faith. That person, whose heart is destitute hereof, is as yet odious in Gods sight, and therefore a most vnworthy partaker of this Sacrament.

Repentance, is an vn-  
fained

fained hatred of all sinne,  
arising especially from  
faith.

As they that want  
faith, want a mouth to eat  
the Body and Bloud of  
Christ; So they which  
want repentance, want an  
appetite and a stomacke  
thereunto. For how can  
they hunger and thirst  
after the Lambe of God,  
which taketh away the  
sinnes of the world, who  
haue not this grace to  
repent them of their sins?  
And how can they thank-  
fully and worthily eat  
the body, and drinke the  
bloud of that Lambe,  
which was sacrificed for  
their sinne, that haue no  
desire nor appetite there-  
vnto?

The

The meanes then to try,  
whether this Repentance  
bee in vs or no, is; to make  
inquisition after the spe-  
ciall signes and effects  
thereof: As,

Pla. 51. 3, 4

Dan. 9. 7, 8.

1 Cor. 11

31.

Mat. 11. 38

6 Whether wee doe  
feele and perceiue, that  
wee are grieuous sinners,  
and accuse and condemne  
our selues from our harts  
for our sins, and acknow-  
ledge the iust merit and  
desert of our sin?

Ro. 3. 20. &

4. 15. & 7. 7

Pl. 119. 18.

143. 176.

2 Whether wee did  
come to the sense and  
feeling of our sin by the  
Law of God; and whe-  
the wee loue the same  
Law the more, by how  
much the more it disco-  
uereth our sinnes. And  
whether also wee loue  
those meanes best, that  
are

are most powerful and effectual, to bring vs vnto the knowledge, sense, and feeling of our sins.

3 Whether the more that we heare, and beleue the Gospell, and in it the loue and mercy of Iesus Christ towards sinners, the more we hate and forsake our sin.

4 Whether wee hate a sinne as much, or more in our selues, then in another, and whether wee loue another because of conscience hee forbeareth to sin.

5 Whether wee hate and strue against that sin that our nature is most disposed vnto, and which loueth and haunteth vs most.

6 Whe.

Gal. 5. 24.  
1 Iohn 3. 9.  
Rom. 6. 2,  
3 & 4. 5.



Luk. 7. 47.

6 Whether the more,  
that wee haue formerly  
sinned against God, and  
by our sins dishonoured  
God, the more now wee  
desire and indeauour to  
please Gods

Gal. 5. 9.  
1 The. 5. 22

7 Whether wee doe  
strive against, not onely  
great finnes, such as are  
punished at Assises and  
Sessions: but also small  
finnes, such as are not pu-  
nished; nor neuer called  
in question, in the  
Courts and Consistories  
of men.

Gen. 36. 9.

8 Whether wee haue  
and abhor in our selues,  
not onely those sins, that  
are hatefull and detesta-  
ble in the eyes of men:  
but euen those also,  
which men will account

a grace and honour vnto  
vs to commit : And for  
which they will recom-  
pence and reward vs :  
when it shall be reuealed  
to vs, out of Gods word,  
that they are sinners.

9 Whether wee hate sin  
principally, because God  
hates it, and forbids it,  
And not onely, and espe-  
cially, in respect of the  
curse and punishment, or  
of the lawes of men.

10 Whether wee doe  
not repent, that wee did  
no sooner repent : And  
whether wee would, for  
any worldly good bee in  
that estate, that we were  
in before our Repen-  
tance.

Phil. 3. 7. 8.

11 Whether wee can  
instance, in any speciall  
or

or particular sins, which formerly wee loued and delighted in, which now we hate & striue against.

12 Whether wee doe so much the more study and imbrace the contrary vertues vnto such sins, as we now repent of, by how much the more wee haue beene formerly giuen vnto them.

13 Whether wee are not afraide, that something that we loue and affect, should (by the word of God) be discovered to be a sin; And whether we doe not desire and pray, that God would discover vnto vs, all our sins, to the end that we may striue against them, and forsake them.

14 Whe-

14 Whether wee doe reioyce and vnfaignedly thanke God, when any thing (that we take pleasure and delight in) is discovered to be a sin.

15 Whether wee esteeme it a singular blessing of God that we haue beene, and are crossed of God in those sins, which our nature thirsteth after; And that we haue not had that opportunity and meanes of committing them, which our corruption hath desired.

16 Whether wee doe not hate, but rather loue him, that dutifully, lovingly, and brotherly doth admonish vs of a manifest sin, especially if it bee a Minister of God.

Chap.

## CHAP. VI.

*Of new obedience, and the  
triall thereof.*

**O**Ne maine and spe-  
ciall effect, and fruit  
of true Repentance, and  
consequently of Faith,  
(without which our per-  
sons cannot bee accepta-  
ble vnto God) is new  
Obedience.

1 Pet. 4. 2.

& 1. 21.

Rom. 6. 15

Acts 93. 1.

Dan. 3. 18.

New obedience, is a co-  
stant purpose to forsake  
all sin, and an endeavour  
to obey God in all things  
for Christs sake.

Every Article of our  
Faith, is an vnresistable  
argument, to proue that  
wee owe this duty vnto  
God: And if wee beleue  
them truely, they will  
moue

move vs, yea force vs in-  
to the same in some mea-  
sure or other?

The meanes to try whe-  
ther this grace bee in vs,  
or no, is to examine our  
cōsciences in these points  
following:

1 Whether we desire  
and endeaour, to know  
the will, pleasure, and  
commandement of God,  
that wee might thereby  
frame our selues to please  
God: and whether wee  
doe (to this end) vse the  
most likely and approued  
meanes, to come to the  
knowledge thereof: and  
whether wee reioyce in  
the knowledge thereof,  
after wee haue attained  
vnto it.

2 Whether wee are  
H content

1 The. 5. 21  
Act. 17. 18.  
Pl. 119. 15.



Gal. 5. 14.

1 Cor. 1. 18,

19, 20

Mat. 26. 39

Nu. 22. 19.

1 Pet. 4. 12

16.

Mat. 19. 28

29.

1 Pet. 4. 17

18, 19.

Phil. 1. 29.

Ps. 119. 71.

1 Cor. 1. 4.

Rom. 5. 3.

1 Pet. 4. 13

Ro. 17. 24.

2 Cor. 12. 8

Pr. 30. 8, 9.

content, to subiect our owne wils, reason, and affections vnto Gods reuealed will: and doe not exalt our owne wisdome and will aboue his.

3 Whether we labour to perswade our selues, that we shall lose nothing, by yeelding obedience to Gods wil: and that it shal be worse for vs, for crossing his will in any thing whatsoeuer; yea, that the more we lose by our obedience to God, the more wee shall be sure to gaine thereby.

4 Whether wee are not griened, when wee meete with any lets and hinderances, by meanes whereof, wee cannot doe his will, as we ought and would

would doe it : and whether wee are vnfaignedly sorry, that wee want strength and ability to doe it, as wee would and should.

5 Whether wee count it a grace, honour, and fauour vnto vs, that God would vouchsafe to command vs any seruice : and whether wee thinke nothing too base for vs to doe, that hee requireth at our hands.

Mat. 16. 24.

6 Whether it be grievous vnto vs, that others doe not obey God : and whether it be hatefull vnto vs, that another man should displease God, to pleasure vs.

Ps. 119. 136

7 Whether we thinke all the seruice and duties,

H 2

that

Rom. 9. 3.  
Gc. 22. 1, 2.

that God requireth of vs, to bee performed either to himselfe, or to our neighbour, to be lesse by many degrees, then hee hath deserued at our hands: and whether, if he should desire greater matters at our hand, wee thinke our selues bound to yeeld obedience vnto them.

Luk. 18. 13.  
Psal. 51. 17.  
Esa. 66. 2.

8 Whether wee account meanelly and basely of our obedience, and of the best seruice wee can performe, or at any time haue performed to God, as that which is of no value, to merit the least grace and fauour of him.

9 Whether it bee a tediousnesse and vexation vnto our soules, to liue in

in those places, where wee cannot haue opportunity to serue and please God, as wee would, and ought to doe: and whether wee loue those places most, where wee haue most meanes and opportunitie to serue and honour God,

10 Whether wee loue those persons most, from whence wee haue most helpes and encouragements to serue and please God: and whether of all other persons, we mislike them most, that crosse and hinder our obedience vnto God, and will not suffer vs to performe those duties vnto him, which wee are able to doe, and willingly would doe, and

H 3

which

Psa. 120. 5.

Pf. 84. 1, 2,

3, 4. & 27. 4

2 The 5. 12

which lay snares and  
stumbling blockes in our  
wayes, that wee may not  
freely serue him as wee  
would.

Phil. I. 9,  
10, 11.

II Whether we desire  
to liue no longer, then  
that wee may bee able to  
doe God some honour  
and seruice; and whether  
euery day, more then o-  
ther, the longer wee liue,  
wee thinke our selues  
bound, and endeuour to  
doe better and better ser-  
uice vnto God, and to  
make him amendes for  
our negligence past, all  
the dayes of our life be-  
fore.

CHAP. VII.

*Of the persons that are  
to make this triall.*

Hitherto

**H**itherto of the triall  
it selfe.

The Persons that are to  
make this triall, are our  
selues, vpon our selues:  
*Let a man therefore (saith  
the Apostle) Examine  
himselfe.* The reason  
whereof is euident: for  
it is not possible, that ano-  
ther man should by tri-  
all finde out, what is in  
our hearts and conscien-  
ces. For though another  
should vse neuer so ma-  
ny experiments, and try  
neuer so many conclusi-  
ons vpon vs, yet may we  
through our hypocrisie,  
and cunning dissimulation  
cousen and delude him,  
though he were the wisest  
man, and severest inqui-  
sitor in the world; Yes

H 4

our



our owne hearts are so full of fraud and guile, that if in this triall and examination of our selues, we doe not proceede by a sound and sincere rule, our selues shall exceedingly coulsen our selues, and we shall conceit, that that grace is in our hearts, which was neuer in them indeed and truth.

Doth not experience teach vs, That some persons haue made great shewes of piety, and more then an ordinary profession thereof, inso-much that they haue seemed, not onely to others, (but out of doubt, euen to themselves) to burne in zeale, to some speciall Truthes, and causes of Christ,

Christ, who yet afterwards haue prooued detestable Apostates, and bloody and desperate persecutors of that in others, which themselves haue professed?

The Lord seldome leaues his Church without some notorious example or other of this kinde; that we might the more narrowly try and examine the sincerity of our hearts, and take heed wee bee not deceived with shewes and semblances of grace, instead of substances.

This triall of our selues, doth not exclude the triall which others (as farre as they are able) are to make of vs; especially our Gouvernours, Teachers,

chers, and Instructors, such as haue the cure and charge of our soules : but it rather strengthneth and confirmeth the same. For they who in singlenesse of heart shall once set themselves to this worke, shall finde it of that difficulty, that they will bee glad of any furtherance and direction that they can get. For those Trials and Examinations, that others vse to make of vs, are but helpes and directions, how wee may (in the best manner) try and examine our selues. Those therefore; who are so ready to conclude from hence, that others haue nothing to doe to examine them, because they  
are

are here required to examine themselves; might as well conclude, that nobody else is to care for, or doe good to them, because they are to care for, provide for, and doe good for themselves.

But the truth is, such persons as are not willing that others should examine them, doe neuer purpose to examine themselves, but are guilty to themselves of Ignorance and Gracelesnesse, and affect the same; And therefore had rather live and rot therein, then discover it to others, though they might haue helpe thereby. Indeed, if this were the end of such trials, to finde out the defects,

fects, wants, and infirmities of our brethren, to the end that they may be drawne forth to punishment, or that wee might haue matter of contempt or derision against them, it were somewhat to except against it. But seeing the vse and intent thereereof, is to finde out what spirituall grace the Examinant wanteth, to the ende that the best meanes might be vsed to supply the same: Is it not strange; that any should be found vnwilling to submit vnto the same? much more to iudge it an iniury and wrong? If a rich man should come to a poore man, and in loue and pittie examine him  
of

of his estate, desiring to make knowne vnto him what hee wants: whether Money, Corne, or other prouision for himselfe, his Wife and Children, promising to supply the same, Were hee not a strange man, if being in extreame want, himselfe, wife, and children, ready to starue with hunger, hee should murmur and grudge at this rich Man, and aske what he had to doe to examine him? Verily, thus it is with many poore ignorant soules amongst vs, the more they stand in neede of spirituall reliefe, the lesse they can endure to bee examined of their pouerty and nakednes,



kednesse, by those who are desirous, to helpe and relieue them the best they can.

But wee may note hence:

I That this is not sufficient to make a worthy Receiuer, That vpon triall and examination made by others, hee be found worthy. A man by wise and politicke carriage, may so demean himselfe, that (euen the best) and holiest, and learnedst, after that they haue sifted him to the vttermost, shall finde no iust matter of exception against him. And many beare this minde, that if they can so behaue themselves, as no man else can accuse them,

them, though they bee  
guilty to their owne con-  
science of neuer so many  
corruptions; that then  
they are worthy enough  
of Christ, and this Sacra-  
ment, and all other prero-  
gatiues of Christians.  
But the Apostle teacheth  
vs here, neuer to iudge  
our selues tried enough,  
but when wee are appro-  
ued to our owne soules  
and consciences. For the  
strictest Inquisitors, may  
free and acquit vs, when  
our owne consciences  
haue a thousand capitall  
crimes to arraigne, con-  
uict, and condemne vs of.  
Let vs not therefore, in  
the matter of our owne  
worthinesse, so much re-  
lie vpon the iudgement  
of

of others, though it were of the best in the World, as of our owne consciences, which are better able to iudge of our owne inward estate, then all the world besides. But most iudge themselves Christians worthy enough, if no man else bee able to lay any speciall vnworthines to their charge. But then the Apostle would haue sent vs to others, (and not to our selues) to be tried and examined.

2 This duty of trying and examining a mans selfe, is of vse to the best of Christians, for many times none feele in themselves more want of graces then they doe, none  
are.

are more dejected with the sense and feeling of their defects, then they are : And many times they thinke they want those graces most, with which their soules are most richly adorned

And thus much of the first duty, which the Apostle propounds as a speciall meanes, to prevent the profaning of this Sacrament.

### CHAP. VIII.

*Of the continuance in trial,  
till wee finde that wee seeke  
for.*

**T**He other duty propounded by the Apostle (but implicitly) is; That wee giue not over trying

trying and searching of  
our selues, vntill we finde  
these graces in vs. For the  
Apostles requires of him  
that examineth himselfe,  
*That hee eate of this bread,  
and drinke of this cup.*

What? Is hee to doe  
this, whether in this  
search and triall hee shall  
finde any grace in him-  
selfe or no? To what end  
then should a man make  
any such triall? This case  
is cleare, that a man is not  
to receiue this Sacra-  
ment, except after triall  
he finde himselfe to be in  
the state of grace. But  
why doth not the Apo-  
stle, put in this caution  
and exception, First: Be-  
cause hee would thereby  
teach all Christians, so  
long

long to continue the triall  
and examination of them-  
selves, vntill they haue  
found in themselves (in  
some degree) the graces  
aboue specified; Second-  
ly, To shew that a man  
hath not tried and exami-  
ned himselfe, in that man-  
ner which the holy Ghost  
meaneth, vntill hee hath  
found in himselfe the gra-  
ces aforesaid.

Thirdly, To teach, that  
hee that hath this grace,  
but to search seriously  
within himselfe, shall in  
good time find these gra-  
ces in himselfe.

It is the precise pro-  
mise of our Saviour, *Seeke  
and you shall finde, Luke II.  
5.9.*

What an encourage-  
ment



ment then ought this to  
bee vnto euery one of vs,  
to rife and ranfacke our  
owne foules, searching  
euery corner of them, as  
one would search for a  
Mine of gold, seeing we  
are sure before hand to  
finde the graces wee seeke  
for, and in and with them  
(which will bee of more  
worth to vs then a thou-  
sand Worlds) a sealed  
pardon of the forgiue-  
nesse of our sinnes: Yea,  
sure euidences and Inden-  
tures of a firme title to  
the Kingdom of Heauen.  
If a condemned man  
should bee certified, that  
if hee did make diligent  
search, he should without  
faile finde the Kings par-  
don, or if a needy beg-  
ger

Ger were informed, that if hee would seeke and search narrowly in such a place, hee should be sure to finde such treasures of gold and siluer, as would make him a rich man as long as hee liued; would any man pittie either the pouerty of the one, or the death of the other, if they should refuse in those cases to take paines to search? Much lesse are such to bee pittied, that may find sauing grace, if they will seeke for it. Can there bee a greater signe of a man that despiseth the grace of God, then in such a case as this is, not to seeke after it, when a man may bee sure to haue it for the seeking after?

Here

Here wee may note by the way, that the Apostle doth not onely tie, the duty of Examination to the receiuing of this Sacrament, but also the receiuing of this Sacrament, to the duty of Examination: Not that we should neuer examine our selues, but before the receiuing of this Sacrament, or vpon this occasion onely; but that doing it vpon this occasion, we should then after the doing of it receiue, and not forsake the Table of the Lord. So that these points following, are plainly taught vnto vs by the Apostle.

1 That the danger of receiuing vnworthily, must

must not with-holde vs  
from receiuing this Sacra-  
ment; but must make vs  
so much the more studi-  
ous, to vse the meanes of  
worthy receiuing the  
same. For the Apostle  
doth not say, Let a man  
therefore forbear to re-  
ceiue; but, *Let a Man  
therefore try and examine  
himselfe, and so let him eat,  
&c.* So that the more dan-  
gerous it is to receiue vn-  
worthily, the more must  
wee indeuour to be wor-  
thy Receiuers. And hence  
the Apostle inferres this  
duty, from the danger  
aforesaid, as if he should  
say, Every Christian  
stands bound to receiue  
this Sacrament, yet  
seeing the danger of  
vn-

vnworthy receiuing is so great; our duty is the more carefully to study how wee may be worthy Receiuers.

2 That all Christians which are bound to receiue, are bound to make this triall before they receiue.

3 That after we haue made this triall, it is a sin not to receiue this Sacrament.

### CHAP. IX.

*Of the curse that followes the neglect of the triall aforesaid.*

**T**Hus much of the duties necessary to the worthy receiuing of this Sacrament.

The Apostle furthermore

more vrgeth, and presseth  
the Church of Corinth  
(and vs in them) to this  
duty.

- And this {
- 1 In generall, by  
shewing the curse  
that they incur,  
which without  
this Triall do eat  
vnworthily.
  - 2 In speciall, by  
shewing what  
signes and tokens  
of that curse  
was amongst the  
Corinthians them-  
selves.

The curse he first pro-  
pounds : and secondly af-  
fixeth the speciall ground  
and reason thereof.

The curse propounded  
is this, That a man, not  
trying and examining  
himselſe, eateth and drin-  
keth vnworthily, and  
I therein



therein, and thereby, eateth and drinketh his owne damnation: That is, in stead of receiuing any spirituall foode, they receiue thereby (except the speciall mercy of God preuent it) that which will bee a bane and poyson to their soules. The bread and wine receiued, shall bee so farre from beeing to them the body and bloud of Christ, that it shall be vnto them (as the sop was to Iudas) a meanes, in and by which Sathan shall enter into them. They shall be so farre from furthering their saluation thereby, that if they had no other sinne, that should bee sinne enough, to pull vpon their heads eternall

eternall condemnation.

If God should turne these Elements of bread and wine (being vnworthily receiued) vnto a bodily bane and poyson vnto vs, would it not make vs feare and tremble how wee receiued them, and to trie & examine our selues thorowly, before wee presumed to receiue the same?

Surely, if vpon our vnworthy receiuing, our bowels and entrailes should bee in danger to rot within vs; yet, if no more euill then that shold follow, it were nothing so fearefull a matter as this is, to eate and drinke our owne damnation. As therefore we hate and ab-

I a

hor

horre the damnation of our soules, wee should hate and abhorre the vnworthy receiuing of this Sacrament, and loue and imbrace those means, by which wee may become worthy Receiuers thereof.

The ground of the curse, is, because such *doe not discern the Body of Christ*, that is, make no difference betweene that food, and those dainties which God prepareth and offereth in this Sacrament, euen the precious Body and Bloud of our Saviour Christ, and other ordinary meates and drinkes, in eating and denouring the Bread and Wine, neuer looking af-  
ter

ter, nor regarding to eat  
and drinke the body and  
bloud of Christ exhibi-  
ted thereby. What is this  
but to contemne Christ  
and his merits, and to of-  
fer a foule in dignity to  
God, that prepares this  
feast? And how can they  
but indanger themselues  
to perish eternally, that  
discerne not, nor looke  
not after that food, by  
which they should liue  
eternally.

CHAP. X.

*Of the speciall signes and to-  
kens of the aforesaid curse  
in the Church of Corinth.*

**T**He Apostle more spe-  
cially shewes, the  
I 3 curse

curse aforesaid, by certen speciall signes and tokens thereof in the Church of Corinth, viz. Certain speciall iudgements of God, that at that time were inflicted vpon diuers persons, in and of that Church.

These iudgments were bodily afflictions, of diuers sorts and degrees. Some were smitten with one kinde of infirmity, and some with another, and some with death it selfe. *For this cause* (saith the Apostle) *many of you are weake, and sick, and many are fallen asleepe :* verse 30.

Hence we learne,

1 That wee ought in a speciall manner, to reuerence  
rence

rence and religiously vse  
those ordinances of God,  
the profanation whereof,  
hee markes and brands  
with particular visible  
iudgements. Gods meere  
threatnings of death after  
this life, should be enough  
to terrifie Christians from  
the abuse of any of his  
Ordinances: Much more  
then should they moue  
vs, when (as so many  
seales and Sacraments  
thereof) hee shall annex  
thereunto sensible plagues  
and punishments in this  
life. Wee cannot but see  
that many plagues and  
iudgements are gone  
forth, from the Throne  
of God into the World;  
yea, iato the Church; yea,  
into many of our houses,



and vpon our owne persons: Neither doe we see the iudgements onely, but wee might see also (if wee did not wilfully shut our eyes) for what particular sinnes God inflicteth many of them. Who is it that cannot see, that so many & so many plagues and vengeance haue fallen, and doe yet lie vpon such and such men for their murthers, thefts adulteries, treasons, perjuries, drunkennesse, &c. And yet neyther the sight of these iudgements, nor the sense and feeling of some of them in our owne persons, will serue to restraine vs from those sinnes; But in the midst of so many iudgements these

these sinnes abound, and as it were triumph ouer them.

2 We may learne, that the vnworthy & profane receiuers of this Sacrament, doe not onely eate and drinke therein a spirituall iudgement (which hypocrites and carnall men doe not so much care for;) but euen bodily iudgements also, so that it may proue in the end & effect, no better then a very bane and poyson vnto our bodies, & a meanes of many grieuous diseases, yea and of vntimely death. For so it proued (we see) to some of these Corinthians; and we can pleade no speciall priuiledge. The more there-

I s fore

fore that wee may loue our bodily liues & health the more, let vs make conscience of the former duties. These kinde of iudgements here mentioned, are not strangers amongst vs, yea, the hand of God in this kinde hath lien a long time heauy vpon vs, and though wee cannot precisely say (as the Apostle heere doth,) That for this very cause, some of vs are afflicted with this disease, & some with that, and so many with the pestilence, &c. Yet hauing such a president set before vs, in the Word of God, of such a sinne, punished with such iudgements, it being too apparant, that not onely the  
the

the same sinne doth raign amongst vs, but that also the same iudgements lie in great weight and measure vpon vs, wee haue iust cause to feare, that amongst others, this very sinne is one cause thereof. And therefore in seeking to remoue these iudgements, let vs haue a speciall care amongst other sinnes to reforme this.

3 So oft as any of vs are guilty vnto our selues of vnreuerent and vnworthy receiuing of this Sacrament, and the more free wee haue beene with all, from any of these iudgements, in the greater danger wee should feare our selues to bee.  
For

For wee are indebted, so many deaths and sicknesses to the Lord, which (except wee prevent betimes with true Repentance) we shall bee sure to pay, with the interest, either in this life, or in another. For the Lord as much hates this sinne in vs, as in the Corinthians, and will be sure at some time or other, by one meanes or other, to punish it severely; And the more he defers to punish it, the more severely he will doe it, when hee takes the rod once into his hands. Let vs then in the feare of God take heed, how in this case we too much abuse the patience and long suffering of God; patience

ence wounded, becomes  
fury.

For the further infor-  
cing of this, the Apostle  
shewes,

First, the iustice of God  
in this curse of his : Se-  
condly, his Mercy.

His iustice, in that he  
had not thus sharply  
iudged them, if they had  
iudged themselues. For  
(saith hee) *if wee would  
indge our selues, we should  
not be indged. vers. 31.* As  
though hee should say :  
Wee may thanke our  
selues for these and such  
like iudgements that lie  
vpon vs, and can no way  
blame God for them. For  
it is iust with him, the  
best of vs beeing, so sin-  
full as wee are, that when  
wee



wee will not iudge and condemne our selues, wee should bee in such a manner iudged and condemned by him.

Hence we may learne,  
1 That the best meanes to preuent any iudgement of God, whether temporall or eternall, is to accuse, arraigne, iudge, and condemne our selues: and contrarily, the surest way to pull downe all sorts of iudgements vpon our selues, is to iustifie our selues, and to glory in the merits of our owne righteousness.

Would wee then in most effectuall manner, preuent sickness, shame, death? Let vs examine our selues, and search  
what

what finnes are in vs, and  
passe the seuerest sentence  
of condemnation against  
our selues that may bee.  
The more (if it bee done  
vnfainedly) wee shall  
condemne our selues, the  
more the Lord will iusti-  
fie vs.

2. The due triall and  
examination of a mans  
selfe, and the iudging and  
condemning of a mans  
selfe; doe one necessarily  
follow vpon another. O-  
therwise there is no good  
coherence of these words  
with the former.

He then that shal careful-  
ly and conscionably exa-  
mine himselfe, shall be sure  
to finde matter enough  
in himselfe, to iudge  
and condemn himself for.

So

So that hee doth most worthily eate and drinke this Sacrament, that shall discerne in himselfe most matter of iudgement and condemnation: and none more vnworthy receivers thereof, then those which can finde nothing in themselues to iudge and condemne themselues for,

Hee shewes secondly, the mercy of God towards them herein. That these iudgements (vnto them that can make right vse of them) are but fatherly and louing chastisements and instructions, to keepe them from the common condemnation of the World. But (saith he) whilst wee are indged

*indged, wee are chastened  
(or nurtured and instru-  
cted) of the Lord, because  
wee should not be condemned  
with the world.*

As if hee should haue  
said : You are notwith-  
standing to behold Gods  
mercy towards you, shi-  
ning in this Iustice of  
his. For he doth not this  
out of any hatred hee  
beares to any of you, that  
are humbled vnder this  
hand of his, and can make  
a good vse thereof. But  
as a louing and deare fa-  
ther chasteneth and cor-  
recteth his childe, when  
hee sees him in any fault,  
not that hee might bee  
auenged of him, but one-  
ly thereby to terrifie him,  
and keepe him from such  
courses

courses, as might bring him to the gibbet, or gallowes, or any other such shamefull end: So God exerciseth you with these temporall chastisements, that thereby hee might keepe, and restraine you from following such courses, as might bring you (with the rest of the wicked world) to eternall damnation.

The consideration hereof, should not embolden vs to bee the lesse carefull of the former duties, but rather to make more conscience of them. For howsoever those who receiue this Sacrament vnworthily, doe not so eate and drinke their owne damnation; that there is  
no

no means or hope of mercy left vnto them, beeing fallen into this sinne, and though these temporall iudgements, which God inflicteth as signes and tokens, that therein they eat & drinke their owne damnation, are to some persons the effects of Gods loue, & the meanes to saue them from that damnation: Yet cursed, and desperate must their state needes bee, that shall in such a manner abuse so great a mercy and loue of God; yea, these temporary iudgements, doe so farre forth onely proceede from his loue, as they are sanctified vnto vs, and made holy instruments, in and thorow them,



them, to see and behold what an odious and damnable sinne it is to receiue vnworthily; and so they become a good meanes, to make vs repent of it, and forsake that sinne. In others they are but the fore-runners of eternall punishment.

Thus much for our helpe and direction, that wee may bee worthy and fruitfull receiuers of this Sacrament.

The Lord for his mercy sake pardon our former wants heerein; and mooue our hearts to the carefull performance of all these duties; that so wee may not onely auoid the iudgements, which vnworthy receiuers are in

in danger to fall into, but  
that wee receiuing these  
Mysteries worthily, may  
in and by them, receiue  
the assurance of that  
grace and mercy, which  
is shaddowed and repre-  
sented by them, euen the  
full and perfect Redemp-  
tion of our bodies and  
soules, through the sa-  
crifice of Christs body,  
and his most precious  
bloud-shed vpon  
the Crosse,

*Amen.*

**FINIS.**

in danger of falling into the hands of the enemy, and were being used by them for their own purposes. The Government of the United States, through the efforts of the American people, has been able to secure the release of these prisoners, and has been able to bring them back to their homes. This is a great achievement, and it is a testament to the power of the American people.

21510



# A Briefe forme of Examination.

Containing occasionally  
*the maine Principles*  
of Religion.

## I.

Question.

**W**hat is a Sacrament?

**A.** A mysticall  
signe ordained of God,  
to represent and seale  
to the worthy receiuer,  
saluation by Christ Iesus,  
*Mat. 28. 19. 1 Cor. 11. 23*  
*Gen. 17. 7. Rom. 4. 11:*

Q. Who

*A brieve forme of examination.*

*Q. Who is Christ Iesus?*

*A. The eternall and onely begotten Sonne of God, and our onely Sauour, Mat. 3. 17. Rom. 1. 3. Iohn 1. 14. 1. Tim. 2. 5. Heb. 2. 17.*

*Q. \* What is God?*

*A. An infinite and eternall Maiefty, the Creator and Gouvernour of the world, Psal. 139. 7. 1 Kings 8. 27. Esa. 44. 6. Psalme 90. 2. Gen. 1. 1. Psalme 19. Zach. 9. 10. Pro. 15. 3.*

*\* Q. How many gods are there?*

*A. Onely one in three persons, Iohn 17. 3. Exod. 20. 2. 1. Cor. 8. 31. 1 Iohn. 5. 7.*

*Q. Which bee those three Persons?*

*A. God*

*The Questions thus marked with a star, may in cly Examination be used or omitted, as time or ability of the person requireth.*

A. God the Father,  
God the Sonne, and God  
the Holy Ghost: *Matth.*  
28.19.

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II.

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Q. *How is Christ our Sa-  
uour?*

A. By redeeming vs  
from hell, and purchasing  
Heauen for vs: *Mat. 20.*  
28. *Iohn 3. 14, 15.*

Q. *What is Heauen?*

A. A place of euerla-  
sting ioy and glory. *Mat.*  
25. 34. *Luke 16. 22. 1*  
*Cor. 2. 9. Renel. 21. 23. &*  
23. 1, 2.

Q. *What is hell?*

A. A place of euerla-  
sting torment: *Luke 16.*  
23. *Renel. 20. 10. Matth.*

K

25. 46.



25.46. Esa. 30.33.

III.

*Q. How came we in danger of hell?*

*A. By sin, Rom. 5. 10. Gen. 2. 17. Rom. 5. 12.*

*Q. What is sinne?*

*A. A breach of Gods Commandements, 1 Iah. 3, 4. Romans 7. 7. Gal. 3. 10.*

*Q. What are those Commandements?*

*An. God spake, &c.*

*Q. Haue all men broken these commandements?*

*A. Yea, all without exception, Rom. 3. 9, 10. Rō. 3. 23. Gal. 3. 22.*

*Q. Dosh euery breach of these Commandements deserue euerlasting torment*

*ment in hell?*

A. Yea verily, *Rom. 6.*  
*23. Gal. 3. 10. Deut. 27.*  
*26.*

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IIII.

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\* Q. *How many sorts of sinne are there?*

A. Two: Originall, and Actuell.

\* Q. *What is Originall sinne?*

A. A corruption of nature, whereby wee are inclined to the breach of all Gods Commandements,  
*Psal. 51. 5. Rom. 7. 18. & 8.*  
*2. & 7. 14.*

\* Q. *Is this corruption in all?*

An. Yea: *Gen. 8. 21.*  
*Rom. 5. 12.*

K 2

\* Q. *How*

\* Q. How came we to the same?

A. By the fall of Adam, our first Father. Rom. 5.12. 1 Cor. 15.22.

Q. How did he fall?

\* A. By eating of the fruit of a tree that God had forbidden vpon paine of death. Gen. 3.6.

\* Q. What is actuall sinne?

A. A particular breach of Gods Commandments, in thought, word and deed, arising from Originall corruption: Gen. 6. 5. Gal. 5.19. Eph. 2.3. Rom. 3.13.

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V.

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Q. By What meanes hath

hath Christ redeemed vs  
from hell, and purchased Hea-  
uen for vs?

Ans. By fulfilling the  
Law, and dying for vs.  
*Phil. 2. 8. Mat. 5. 17. v. 3.*  
*15. Reuel. 5. 9. 1. Heb. 9.*  
*15.*

\* Q. How could the Son  
of God, being God, performe  
this?

A. He tooke vpon him  
our nature, and so became  
God and man in one Per-  
son: *John 1. 14. Romans*  
*9. 5.*

\* Q. How did he take  
our nature vpon him?

A. He was miraculouf-  
ly conceived by the Holy  
Ghost in the wombe of a  
Virgin. *Esa. 7. 14. Mat-*  
*thew 1. 20. Luke 1. 35. 1oh.*  
*1. 14.*

K 3

Q. What

*A brieft forme of Examination.*

*Q. What death did he die for vs?*

*A. An accursed death vpon the Crosse, Mat. 27 35. Gal. 3. 13.*

*Q. Was there no other meanes to saue vs?*

*A. No verily, Acts 4 12. Rom. 7. 23, 24.*

*Q. Doth our Sauiour Christ then continue still vnder death?*

*A. No: but he rose againe the third day, and ascended into Heauen, and there sitteth in all glory at the right hand of his Father, making intercession for vs, Iohn 20. Mat. 28. Acts 1. Acts 2. 31. 1 Cor. 15. Marke 16. 19,*

*Q. Shall*

V I.

*Q. Shall all men be ſan-  
ned by Chriſt?*

*A. No : but ſuch only  
[if they be of yeers) as by  
Faith and Repentance be-  
come new men, Ephes. 3.  
17. Col. 2. 12. Iohn 3 16. &  
1. 12. Acts 13: 39. Mar. 1.  
4, 15. Acts 20. 21. Iob. 6.  
35.*

*Q. What is Faith?*

*A. A confidence in the  
merits of Chriſt onely for  
ſaluation, Acts 16. 31 Iob.  
1. 12.*

*Q. What is Repen-  
tance?*

*A. An vnſained hatred  
of all ſinne for Chriſts  
ſake, Acts 3. 19. 2 Cor. 7.*

K 4

10, 11.



10.11. *Matth. 3.7,8,10.*

VII.

*Q. By what meanes doe wee attaine vnto Faith and Repentance ordinarily?*

*A. By the preaching of Gods Word: Ephes. 1. 31. Rom. 10. 17.*

*Q. What is Gods word?*

*Answer.* His reuealed will contained in the writings of the Prophets and Apostles: *2 Tim. 3. 15, 16. 2 Pet. 1. 10. Luke 24. 27. 2 Pet. 3. 2.*

*Q. What were those Prophets and Apostles?*

*A. Men that writ by diuine inspiration: 2 Tim. 3. 16. 2 Pet. 1. 21.*

*Q. What bee the parts of*

*of Gods word?*

A. The Law and the Gospell.

*Q. What is the Law?*

A. That part of Gods word, which sheweth the cursed estate that all men are in by reason of sinne, *Gallash. 3.19. Romans 3. 20.*

*\* Q. What is the Gospell?*

A. That part of Gods word which shewes how we are freed from that curse by Iesus Christ: *Acts 16.30. Iob 3.16. Mar. 1.1.*

---

VIII.

---

*\* Q. Where is Gods word ordinarily preached?*

K 5

A. In

A. In the Churches of Christ.

\* Q. *What are the Churches of Christ?*

A. Holy Assemblies, ioyning ordinarily, and orderly together in the worship of God, 1 Cor. 1. 2. and 2 Cor. 1. 1. Tit. 1. 5.

\* Q. *Wherein consists the worship of God?*

A. In hearing the Word, receiuing the Sacraments, and prayer. Mat. 28. 18, 9. Act. 15. 21. 1 Tim. 2. 1. 1 Corin. 11. 23.

---

XI.

---

\* Q. *By whom is the Word of God preached?*

A. By

A. By the Ministers of  
Christ: *Eph. 4. 11, 12.*

\* Q. *Who are the Mini-  
sters of Christ?*

A. Such as hauing gifts  
giuen them of God, are  
set apart by the Church,  
to preach the Word, ad-  
minister the Sacraments,  
and to bee the mouth of  
the people vnto God in  
prayer: *Hebrewes 5. 4. Ro-  
mans 10. 15. Romans 1.  
20.*

---

X.

---

\* Q. *Doe all attaine vn-  
to Faith and Repentance vn-  
to whom the Word is prea-  
ched?*

A. No: but those  
onely in whom God of  
his

his speciall grace, workes  
the same by his owne Spi-  
rit: *Acts 16. 14. Eph. 2. 8.*  
*Rom. 10. 17.*

\* *Q. Who are those?*

A. His Elect: *Acts 13.*  
*48.*

\* *Q. What are they?*

A. Such as from all e-  
ternity hee hath purposed  
to saue by Iesus Christ:  
*Rom. 9. 22, 23. 1 Thessal.*  
*5. 9.*

*Q. Is there any thing in*  
*them above others that mo-*  
*ueth God hereunto?*

*Answer.* Nothing in the  
world, but his own meere  
good will and pleasure.  
*Ephes. 1. 4, 5, 11. Rom. 9.*  
*18, 22.*

\* *Q. Why doth hee*  
*vouchsafe this grace to*  
*some?*

A. For

A. For the praise of  
his glorious Mercy : *Rom.*

9.23.

\* *Q. Why doth he deny this  
grace to other some?*

A. For the Praise of  
his glorious Iustice : *Rom.*

9.22.

---

XI.

---

\* *Q. What shall bee the  
estate of those, that attaine  
unto faith and Repentance?*

An. They shall in this  
life daily grow, and in-  
crease therein, *Psal. 1.3.*

\* *Q. By what speciall  
meanes shall they grow and  
increase therein?*

An. By the due vse of  
the Word, Sacraments  
and Prayer.

*Q. But*



\* Q. But what shall  
their estate bee after this  
life?

A. There soules shall  
goe to heauen, and there  
remain till the last day,  
and then both body and  
soule shall bee vnited a-  
gaine, and both shall con-  
tinue with Christ in all  
glory in heauen for euer  
and euer.

Que. What is the last  
day?

A. A day of generall  
Iudgement, wherein all  
flesh shall be raised from  
death, and receiue finall  
sentence from God, for  
that which they haue  
done in this life, *Mat.*  
*25.31, &c.*

\* Q. What sentence  
shall passe vpon those that  
repent

*repent and beleene in Chriſt?*

A. They ſhall bee acquit  
from all their ſinnes, and  
receiued into euerlaſting  
glory, *Mat. 25.34.*

\* *Q What ſentence ſhall  
paſſe vpon the reſt?*

An. All their ſinnes  
ſhall bee diſcouered and  
laid to their charges, and  
they ſhall be caſt body  
and ſoule into hell fire,  
*Mat. 15.41, &c.*

---

XII.

---

*Q. How many Sacra-  
ments are there?*

A. Two: Baptiſme,  
and the Lords Supper.  
*Mat. 28.19. 1 Cor. 11.23.*  
&c.

*Q. What*

**Q.** *What is Baptism?*

**A.** A mysticall washing with water, in the name of the Father, Son and Holy Ghost. *Tit. 3. 5. Mat. 28. 19.*

\* **Q.** *What doth water specially signifie?*

**A.** The bloud of Christ, *Ephesians 5. 25.*

\* **Q.** *What doth the washing signifie?*

**A.** That wee are freed from the guilt of sinne, and sanctified by the merits of Christ, especially by his death and bloud-shedding: *Ephes. 5. 26. Mar. 1. 4. Acts 2. 38. Tit. 3. 5. 1 Cor. 6. 11.*

\* **Q.** *Who are to be admitted to Baptisme?*

**A.** All that truly professe

professe Faith and Repen-  
tance : and their Infants:

*Acts 2. 38, 39. Acts 8.*  
*37. Gen. 17. 7. 1 Cor. 7.*  
*14.*

\* *Q. Who are these ?*

A. Such as doe no-  
thing that is manifestly  
contrary thereto in the  
knowledge of men, or of  
they haue done any thing,  
giue good signes of spe-  
ciall repentance for the  
same.

\* *Q. How oft are they to  
be baptised?*

A. Onely once.

\* *Q. When are they to be  
Baptised?*

A. As soone as they can  
bee admitted thereto by  
the Church where they  
are called to liue : *Acts 2.*  
*41. & 8. 36. & 10. 47.*

*Q. What*

**XIII.**

*Q. What is the Supper of the Lord?*

*A. A Myſticall Communion in breaking and eating of bread, and drinking of wine in ſpecial remembrance of Chriſt. Matth. 26. 26. I Cor. 10. 16.*

*Q. What doth the bread and wine ſignifie?*

*A. The body and bloud of Chriſt, I Cor. 10. 16.*

*Q. What doth the breaking of the bread ſignifie?*

*A. Thoſe paines he indured in ſoule and body for our ſaluation, eſpecially vpon the Croſſe, I Cor. 11. 24.*

*Q. What*

*Q. What doth the eating of the Bread, and drinkeing of the Wine signifie?*

*A. That by the vertue of his merits (especially of his death and bloudshedding) applied to vs by Faith, wee are not onely freed from eternall death in hell, but shall liue with him in heauen for euer and euer.*

*Q. Who are to be admitted to the receiuing of this Sacrament?*

*An. All, that hauing beene baptised, continue in the true profession of Faith and Repentance, 1 Cor. II. 27, 28, 29.*

*Q. How oft are they to receiue the same?*

*A. As oft as it may conue-*



conueniently bee admini-  
stred in that Church, in  
which they haue calling to  
liue: *Acts 2.42. & 20.7.*

**XIIII.**

*Que. Who are worthy  
Receiuers of this Sacra-  
ment?*

*An. Such as bring a ho-  
ly appetite thereunto.  
Mat. 5. 6.*

*Que. What is that ap-  
petite?*

*A. A spirituall hungring  
and thirsting after Christ  
Iesus and his merits.*

*Q. Whence doth this ap-  
petite arise?*

*A. From a sense of the  
weaknesse of our Faith  
and Repentance, and*

a desire to haue them  
strengthened: *Acts 2.37.*  
&c.

---

XV.

---

*Q. How may wee come  
to this true sense?*

*A. By preparing our  
selues before hand there-  
unto.*

*Q. How are wee to pre-  
pare our selues?*

*A. By examining the  
sincerity of our Faith and  
Repentance, by the speci-  
all fruits thereof: 1 Cor.  
11.28.*

*Q. What are they?*

*A. A constant and con-  
scionable care to vse all  
meanes for the getting  
and increasing of them,  
and*

and a resolute purpose & indeuour to obey God in all things for Christs sake.

---

XVI.

---

*Q. What if we be unworthy receivers of this Sacrament?*

A. We shall then eat and drink our own Iudgment, *1 Corinthians 11. 27, 29.*

*Q. What if we contemne or neglect to receiue this Sacrament?*

A. We therein declare that wee contemne or neglect that which is signified thereby and offered therein, *1 Corineth. 11. 29.*

*Q. What*

*Q. VVhat if we receiue  
the same worthily ?*

*A. Wee shall receiue  
thereby Christ himselfe,  
and in him more and more  
assurance of our saluation,  
I Cor. 10. 16.*

*Q. What if wee shall bee  
vniustly put from this Com-  
munion?*

*A. God in this case  
will accept our will for  
the deed.*

**FINIS.**

28 JY 58

The Doctrine of  
*Communicating*, wor-  
thily in the Lords  
SUPPER.

Delivered by way of  
*Question and Answer*, for  
the more familiar in-  
struction of the simple.

By *A.H. Ildersha*

The 8. Edition revised,  
and corrected by the Author.



LONDON  
Printed by John Beale.  
1627.



1. The first of these is the  
the second is the  
the third is the  
the fourth is the  
the fifth is the  
the sixth is the  
the seventh is the  
the eighth is the  
the ninth is the  
the tenth is the

the eleventh is the  
the twelfth is the  
the thirteenth is the  
the fourteenth is the  
the fifteenth is the  
the sixteenth is the  
the seventeenth is the  
the eighteenth is the  
the nineteenth is the  
the twentieth is the

28 JY 58

21X15

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of the

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and corrected by the Author



LONDON

Printed by John Smith

1771



## To the Reader.

**G**OOD Reader, after I had  
yeelded to the publishing  
of mine owne poore me-  
ditations vpon I Cor. xi. 23. there  
came to my hands in writing,  
this ensuing Treatise, written  
some yeers since by a godly and  
faithfull Pastor, for the directi-  
on of his owne people, in the  
worthy receiuing of the Sacra-  
ment of the Lords Supper, at  
what time hee was first called  
vnto them.

In the perusall whereof, I be-  
ing in my selfe well perswaded  
of the fulnesse and perspicuity  
of that doctrine of preparation  
which it propoundeth tointreat  
of, the orderly method of euery  
part thereof, the plaine and fa-  
miliarly

*To the Reader.*

amiliarly handling of the matter,  
& that it did supply many need-  
full points of instruction that are  
wanting in mine owne Treatise.  
I was earnest with the Author  
to giue mee leaue to publish the  
same, and to adioyne it as an or-  
nament and helpe vnto mine:  
which with much importunity  
at length I haue obtained.

For the spirituall good that  
thou shalt receiue thereby, bleſſe  
the Lord; and pray for the Au-  
thor, that God would restore  
him againe, to that former liber-  
ty in his Church, which here-  
tofore to the glory of God, and  
the comfort of many a Chri-  
stian soule, he hath  
enjoyed.

*Time in the Lord,*

**W.B.**



# The Summe and

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ctrine following.

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prepareth not himselfe careful-  
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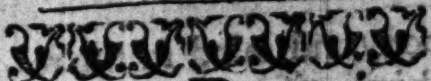
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FINIS.





# The Doctrine of Communicating wor- thily in the Lords SUPPER.

*Delivered by way of question  
and answer, for the more fa-  
miliar instruction of the  
simple.*

Question.

**H**ow many things are  
required of them, that  
would receive the Sacrament  
of the Lords Supper to their  
comfort?

*Ans.* Three; First, a  
diligent and carefull pre-  
paration of themselves be-  
fore they come to receive  
in.

Secondly, a reverent and  
attentive disposition of  
body



body and mind in the receiving of it.

Thirdly an vnfained in-  
deauour to feele, and find  
in the felues the fruit of it,  
after they haue receiued it.

*None can  
receiue wor-  
thily, that  
prepareth  
not himselfe  
carefully.*

*Q. What is that prepa-  
ration that is required of eue-  
ry one, that would receiue  
this Sacrament to his com-  
fort?*

A. Euery one (euen such  
as haue made best pro-  
ceedings in Religion) be-  
fore he presume to come  
to the Lords Supper, must  
sequester himselfe from all  
other busines, that might  
any way distract him, and  
carefully set his whole  
minde and heart vpon this  
worke that hee is to goe  
about; taking sometime  
to examine himselfe, whe-  
ther

ther those things bee in him, that may make him a worthy receiuer of this holy Sacrament.

**Q.** *What reasons may be giuen to shew the necessity of this so carefull an examination, and preparation of our selues before this Sacrament?*

**A.** First, such is the vntowardnes and corruption of our harts, that we are vnfit to doe any speciall seruice to God, till we haue taken some paines to prepare our selues thereunto.

Secondly, there is no part of his seruice, before which the Lord hath so straitly inioyned this preparation, as before the receiuing of this Sacrament. Before the *Passouer* (which was in substance the same with

3 Reasons for the necessity of this preparation.

1 Our naturall unfitnessse to serue God.

2 Gods strict commanding of speciall preparation in this case.

Ex. 19. 10.

1 Sam. 16. 5.

Ioc. 2. 15.

16

Iob 11. 13.

Psa. 108. 1.

Eccl. 5. 1.

Exo. 20. 8.

2 Chr. 12.

14.

*b* Exod. 12.  
3.6.

*2* Chro.  
35.6.

*1* Cor. 11  
27.

with this Sacrament, and  
in the place whereof this  
was ordained by Christ: )  
the Lord did not onely  
<sup>b</sup> command that the Lamb  
should be taken out of the  
flock three daies before it  
was to be sacrificed ( that  
his people might thereby  
be admonished to imploy  
themselues, during that  
time, in fitting of them-  
selues vnto that seruice )  
<sup>c</sup> but also he inioined them  
a speciall preparation be-  
fore they came vnto it; and  
the Apostle affirms of  
this Sacrament, that euen  
they that are beleeuers,  
may and shall certainly re-  
ceiue it vnworthily, if they  
do not examine and iudge  
themselues before they come  
Thirdly, the extreame  
danger

danger, that hee casteth himself into, that receiue it vnworthily, shold make euery man afraid to come rashly, vnreuerently, or vnpreparedly vnto it.

*Q. How may their danger appeare to bee so great, that receiue this Sacrament vnworthily?*

*A.* In eating of this bread and drinking of this wine, they shal eat & drink the iudgement & curse of God.

*Q. By what iudgements hath God bin wont to punish such as haue profaned, or vnreuerently vsed this, or any other of his Sacraments?*

*A.* Sometimes by corporall and outward plagues; as he did them that in the dayes of Samuel, vsed the Arke without due reuerence;

3 The danger of unworthy receiving.

1 Cor. II. 29. 34.

1 Sam. 5. 6  
7, 9, 11, 12.  
& 6. 19.

g<sup>2</sup> Chr. 32.

20.

1st Cor. 11

30.

Ioh. 13. 27

sence; and them <sup>s</sup> in the  
dayes of *Hezekiah*, that  
went to the pascouer, not  
being sanctified and pre-  
pared therunto, according  
to the Law; and them <sup>h</sup> a-  
mong the Corinthians,  
that went to the Lords ta-  
ble before they had exa-  
mined and iudged them-  
selues.

2 Sometimes he punisheth  
them, as hee <sup>i</sup> did *Iudas*  
(who with an euill and vn-  
penitent hart presumed to  
receiue the Passouer) by  
stripping them of those  
beginnings of grace they  
had receiued, hardning  
them, & making them vn-  
able to repent; so as after-  
they haue receiued, they  
become two-fold more  
the children of hell, then  
they



they were before.

*Q. What is the cause why the Lord is wont to bee so severe, in punishing the vnreuerent and unworthy receiving of this Sacrament?*

*A. Because the vnworthy receiuer, <sup>k</sup> is guilty of the body and bloud of Christ.*

1 Cor. xi.  
27.

*Q. How can that bee, seeing he receiveth it not, but the outward signes onely?*

*A. Because <sup>l</sup> he discerneth not the Lords body, nor iudgeth and esteemeth so highly & reverently of this his holy ordinance (whereby the same is represented and offered vnto vs) as hee ought, but accounteth it as common bread & wine, which the wicked as well as the godly haue title vnto. Which is farre greater dis-*

1 Cor. xi.  
29.



diſhonour and contempt done to God, then could be done to any King, if his picture or arms, that hang vp in ſome publike place, ſhould bee ſpet vpon, or pulled downe, or broken and trampled on by any of his Subiects.

The firſt  
uſe of this  
doctrine.

*Q. What uſe are we to make of this that hath bene ſaid touching the neceſſity of preparing our ſelues aright before wee come to the Lords Table?*

m<sup>2</sup> Chr. 23  
19. & 35. 6  
Ier. 15. 19.  
Mat. 7. 6.  
1 Cor. 5. 2,  
7, 13.

vi Sa. 2. 29.

A. Firſt, that therfore<sup>m</sup> the Miniſter and Church muſt doe that which in them lieth, to keepe from this Sacrament all ſuch as are vnworthy and vnprepared.

*Q. Why ſo?*

A. Becauſe elſe, <sup>n</sup> they conſent to the great diſhonour

nour that the vnworthy  
receiuer doth vnto God,  
and vnto the certaine pe-  
rill that he casteth his own  
soule into; and so make  
themselues liable to that  
plague, wherby God hath  
bin wont to punish whole  
Congregations, that haue  
willingly tolerated so  
great an abuse.

*Q. Is then the Minister  
also bound to examine such as  
he admitteth vnto this Sacra-  
ment, and not to receiue in-  
differently all that shall offer  
themselues?*

*A. He is: for if at all o-  
ther times he must be di-  
ligent to know the estate  
of his flocke, that he may  
accordingly bee able to  
diuide the Word of truth  
aright vnto them, & giue  
them*

9 Leu. 19.

17.

Iude 23.

1 Cor. 11

30. & 32, 6.

*Ministers  
are bound  
to examine  
the commu-  
nicants.*

9 Pr. 27. 23

Ier. 6. 27.

Ac. 20. 28

Phil. 2. 19.

1 Thos. 3. 5

2 Ti. 2. 15

1 Lu. 12. 42

them their portio of meat in due season, then much more must he be careful to know then at that time, when he is to admit them to this holy Sacrament.

*The people should be willing to be examined, and why.*

*Q. Then the people must also bee willing to haue their liues looked into, and their knowledge examined by their Pastor, and to make knowne vnto him their spirituall estate, that so with comfort and boldnesse hee may admit them?*

*Mat. 3. 6.  
Act. 8. 37.*

*A. Yes verily: for first seeing God required<sup>t</sup> of them that (becing at the yeers of discretio) were to bee baptized, that they should first make knowne vnto the Congregation or Minister, their faith and repentance, he doth surely c-  
nery*

uery whit as much require  
this of them that are to  
cometo the Lords supper.

Secondly, as euey Chri-  
stian is bound to acknow-  
ledge his pastor, & his su-  
perior in all matters that  
belong to Gods worship,  
and to his owne soule, and  
therein<sup>b</sup> to obey him, and  
submit himselfe to his di-  
rection in the Lord: so is  
he then especially to shew  
his obedience to this ordi-  
nance of God, when he in-  
tendeth to bee partaker of  
this Sacrament; because  
there is no one actiō of the  
Ministry, wherein the ne-  
cessity and dignity of that  
function, is more set forth  
and commended by the  
Lord vnto his Church, the  
in the administration of  
the

41 Tl. 2. 12

Heb. 2. 7. 7.

b Deut. 17.

11, 12.

1 The. 5.

12, 13.

Heb. 13, 17.

e Mat. 3.

14, 15.

the Sacraments, that is committed vnto them: Neither is there any time wherein it more behoueth his Pastor to inquire into his estate, then when he is to admit him vnto the Lords Table.

The worthy receiuer not deprived of the benefit of this Sacrament, by communicating with the unworthy.

1 Ex. 18. 20  
Gal. 6. 5.

Q. But if they that are notoriously unworthy, bee (through the negligence of the Church and Pastor) admitted to the Sacrament: can that deprive the faithful that receive with them of the benefit & comfort of the Sacrament; or ought they for that cause, to keep themselves from it?

A. No: for first, no mans sin can defile another, or make Gods promise or sacrament of none effect vnto him; that is neither any way accessory vnto it, nor hath



hath power and authority  
to keepe him from the Sa-  
crament.

Secondly, the holy A-  
postles, and our Sauour  
himself, did communicate  
in the seruice of God with  
those assemblies, wherein  
there were many notori-  
ously wicked.

Lu. 2. 22,

41. 8. 24. 53

Act. 21. 26.

Thirdly, if it had beene  
so, the Apostle would  
haue required euery man,  
not onely to examine him-  
self, but all those also with  
whom he is to receiue.

1 Cor. 11

28.

*Q. Make it then no  
thing to our comfort, what  
they are with whom wee doe  
communicate?*

*A. Yes: we shold desire to  
receiue with the, of whose  
holy profession and godly  
life we are wel perswaded*

*Yet doth it  
make to the  
comfort of  
the worthy  
receiuer, to  
communi-  
cate with  
the godly.*

*Q. Why*



*Q. Why so?*

A. First, because in this Sacrament, wee professe our selues to bee fellow members (as with the whole church of Christ) so & especiall with those Christians with whom we do receiue; & that we seek also and desire to bee confirmed in that communion, & to become more & more like vnto them, both in faith and conuersation.

Secondly, because both our loue and zeale may be better kindled and stirred vp by <sup>h</sup> the prayers & examples of such as we know to bee godly, then either by the wicked, or such as we know not at all.

*Q. What other use is to be made of this Doctrine, touching*

1 Cor. 10.  
17.

h Mar. 18.  
19, 20.  
Phil. 3. 17.  
Ro. 1. 17, 12

A second use  
of the doctrine  
touching

ching the necessity of preparing our selves aright, before we come to this Sacrament?

ching the necessity of preparatiō.

A. That euery one should be carefull to examine himself, and not rest in the approbation of the Minister or Church.

1 Cor. 12.  
28.  
Gal. 4. 6.

Q. Why so?

A. First, because a man may haue a most wicked heart & yet seeme a good man to the Church, and be guilty also of many grosse crimes that are vnknowne to his Pastor.

2 Ioh. 13.  
24, 28.

Secondly, though a man liue so, as his Pastor may discern iust cause to doubt that he is not worthy (and consequently cannot admit him without grieffe) yet may not he refuse him till he be euidently able to

1 Deut. 13.  
14. & 17. 4.

M con-

convict him of some such thing as may proue him unworthy.

Thirdly, it may so fall out, that though a mans crime bee publike and apparant, yet his Pastor may want power to keepe him from the Sacrament.

m Mar. 18.

17.

*Q.* As you have shewed the necessity of preparation, and the danger of such as receive unworthily, so tell mee who may bee accounted worthy to come to the Lords table?

*A.* As no man can deserue to receive Christ & all his merits: so can none deserue to be admitted to the Lordstable, wherein the same are represented and offered vnto him; but all that through Gods free grace are made meet and fit.

m Luk. 3. 8.

fit to receiue it, and come with such hearts, as it be seemeth men to bring to so holy & heavenly banquet, are (in Gods gracious acceptation) accounted worthy to come vnto it.

*Q.* Tell me then, which be those speciall graces which are necessarily required, for the making of vs fit to come to the Lords Table, and which by diligent examination wee must labour to finde in our selues?

*A.* They are fixe in number, First, a sincere & right desire of it: 2 Knowledge: 3 Faith: 4 Repentance: 5 Newnes of life: 6 Loue.

*Q.* To handle these in order, tell me first, what meane you by this sincere and right desire of the Sacrament, which

1 Th. 3. 12  
compared  
with Col. 1

12.  
o Reu. 3. 4  
compared  
with Luk.

20. 35

21

21. 22

22. 8

22. 28

23. 1

23. 2

23. 3

23. 4

23. 5

23. 6

23. 7

23. 8

23. 9

23. 10

23. 11

23. 12

23. 13

23. 14

23. 15

23. 16

23. 17

23. 18

23. 19

23. 20

23. 21

A sincere  
desire to the  
Sacrament,  
necessarie  
to the wor-  
thy recei-  
uing of it.

2 I Chro.

28.9.

Psal. 116.3

1 Cor. 8.10

12. & 9.7.

Mat. 3. 13,

15.

Ilu. 22. 15.

Act. 8.36.

*This desire  
must rise  
from the  
considera-  
tion.*

*out which you say none can  
come worthily vnto it?*

A. We must find in our  
selues an vnfaigned and  
earnest desire vnto it, and  
come vnto it with a wil-  
ling mind, and an holy ap-  
petite and delight.

Q. *How may this sincere  
and right desire of this Sacra-  
ment be discerned?*

A. When it riseth from the  
serious consideration of  
these three things (which  
are the onely reasons that  
shold moue vs to come to  
the Lords Supper) namely  
First, the necessity of this  
Sacrament.

Secondly, the great be-  
nefits that are to be recei-  
ued by it.

Thirdly, the present need  
that our selues do stand in,  
of



of all those helpes that the Lord in this Sacrament hath provided for vs.

*Q. How may the conscience of a man be perswaded of the necessity of this Sacrament?*

*A.* By considering that this is a part of Gods worship, which was ordained by Christ himselfe, euen in the same night that he was betrayed, and that hee did not onely ordaine it, and first administer it himselfe, but also gaue commandement to his disciples (who did represent the whole Church, of which they were to bee the master-builders) to take, to eat, and drink it, yea to doe that oft, which was done in the first institution thereof, in remem-

2 Of the necessity of this Sacrament.

1 Cor. II. 24, 25

M 3 brance



brance of him. So that though there were no benefit or comfort to be found in it; yet were wee bound (in obedience to this ordinance and commandement of Christ) to come vnto it.

2. Of the benefits received thereby.

For thereby  
1. We make  
solemne  
profession of  
our faith.

a Esa. 44. 5.

Pe. 40. 9, 10

Mar. 10. 32

Iohn 12.

42, 44.

Ro. 10. 10.

Q. But seeing you have said, that the consideration of the benefits that are to be received by it, is another reason whereby we should be moved to desire it; tell me, what benefits are those which a Christian may receive by this Sacrament?

A. First, whereaseuery Christian is bound, not onely to beleue, \* but also to take all good occasions of professing openly his Faith and Religion, as being glad to weare the livery

liuery and badge of his  
heauenly Lord and master;  
b the receiuing of the Sa-  
crament is one speciall  
meanes ordained of God,  
whereby wee are to make  
publike profession, that  
we are true beleeuers and  
seruants of God.

Secondly, whereas eue-  
ry Christian (out of the  
sense and experience he  
hath of his owne prone-  
nesse to apostasie (should  
by all good meanes binde  
himselſe, to continue in  
the faith and obedience of  
Christ; d the receiuing of

b Ex. 13. 9.  
Gen. 17. 11  
1 Cor. 10.  
16, 21.

*For this  
cause Eze-  
kia so ear-  
nestly ex-  
horts all  
Gods people  
to come to  
the Passeo-  
uer. 2. Chr.  
30. 1, 5. &  
calles this a  
turning to  
the Lord,  
and renew-  
ing their  
covenant  
with him.*

1. Chr. 30. 6, 8. *For this cause it is said, they kept  
it unto the Lord.* 2. Chr. 30. 1. & 35. 1. *This one  
cause why Christ receiued the Sacrament, Mat.  
13. 15. Mar. 14. 12. Secondly, we bind our selues  
to continue in the faith. c Deu. 29. 10, 12. 2 Chr.  
15. 12, 14. Neh. 9. 38. & 10. 28, 29. Ps. 119. 106.  
d Ex. 13. 9. Mar. 28. 19. Gal. 3. 1. Cor. 10. 2.*

this Sacrament is ordained of God, to be as a solemne scale & vow, whereby we bind our selues (as strongly as by an oath) to continue in the faith and obedience of Christ, and vniity of his Church.

3 We receive  
confirmation  
& increase  
of faith.

1 Cor.

16.13.

1 Thes. 5.

19, 20

1 Pet. 3. 18.

Thirdly, whereas every Christian is bound to vse all good meanes, whereby his faith may be quickned, confirmed, & increased in him, the receiuing of this Sacrament, is a principall meanes that God hath ordained for the receiuing, strengthening, and increasing of our faith.

*Q. How may that appeare?*

A. Because a singular promise of grace, and part of that couenant, which God hath made with vs in Christ

Christ, is in a most comfor-  
table manner taught and  
applied, and confirmed to  
vs by this Sacrament.

*Q. What is that promise of  
grace, which is thus taught,  
applied, and confirmed to vs  
by this Sacrament?*

*A.* As by Baptisme, wee  
were taught and assured,  
that through the merit of  
Christs passion, and of it  
onely, we were first recei-  
ued into Gods couenant  
and fauour, vnited to him  
and his Church, and so ob-  
tained remission of all our  
sins, and the grace of rege-  
neration, so by this Sacra-  
ment wee are taught and  
assured, that through the  
merit of Christs passion,  
and of it onely, we are and  
shall be kept in this blessed

*It assureth  
vs, that  
thorow the  
merit of  
Christ, wee  
shall perse-  
uere in the  
state of  
grace.*

M 5 estate

this Sacrament is ordained of God, to be as a solemne scale & vow, whereby we bind our selues (as strongly as by an oath) to continue in the faith and obedience of Christ, and vniity of his Church.

3 We receive  
confirmation  
& increase  
of faith.

1 Cor.

16.13.

1 Thes. 5.

19, 20

1 Pet. 3. 18.

Thirdly, whereas every Christian is bound to vse all good meanes, whereby his faith may be quickned, confirmed, & increased in him, the receiuing of this Sacrament, is a principall meanes that God hath ordained for the receiuing, strengthening, and increasing of our faith.

Q. How may that appeare?

A. Because a singular promise of grace, and part of that couenant, which God hath made with vs in Christ



Christ, is in a most comfortable manner taught and applied, and confirmed to vs by this Sacrament.

*Q. What is that promise of grace, which is thus taught, applied, and confirmed to vs by this Sacrament?*

*A.* As by Baptisme, wee were taught and assured, that through the merit of Christs passion, and of it onely, we were first received into Gods covenant and fauour, vnited to him and his Church, and so obtained remission of all our sins, and the grace of regeneration, so by this Sacrament wee are taught and assured, that through the merit of Christs passion, and of it onely, we are and shall be kept in this blessed

*It assureth vs, that thorow the merit of Christ, wee shall perseuere in the state of grace.*

M 5      estate



estate nourished and confirmed in it, reuiued and cōforted in all tentations.

*Q.* Declare this more particularly and fully: and first tell me why it was necessary, that we should not onely haue a Sacrament of our first entrance into Gods fauour, and of our regeneration, but also another Sacrament of our nourishment and perseuerance in the state of grace?

*A.* First, though the graces confirmed by Baptisme can neuer totally bee lost, yet (through our naturall corruption and daily tentations) the assurance, strength, and feeling of them will decay, vnlesse they be nourished.

Secondly, the onely thing that causeth vs to perseuer-

f. 1. Pet. 1. 23

1. Iohn 3. 9

g. Plal. 51.

10. 12.

1. The. 5. 9

Reu. 3. 2.

uere in faith & obedience,  
and giueth vs strength &  
comfort against all tenta-  
tions, <sup>b</sup>is the remembrance  
and faill we haue in the  
merit of Christs passion,  
whereby <sup>i</sup>he maketh con-  
tinuall intercession vnto  
his Father for vs; which it  
was needfull we should be  
taught and assured of by  
this Sacrament.

<sup>b</sup> Gal. 6.

<sup>i</sup> Iohn 5. 4.

<sup>i</sup> Heb. 7. 25.

& 12. 24.

*Q. What meanes and helpes  
haue wee in this Sacrament  
teach, apply, and confirme  
to vs this promise of grace,  
in so comfortable a manner as  
you haue said?*

*A.* First, Christ and his  
passion, and his nourish-  
ment and grace of perse-  
uerance, which we receiue  
by the merit thereof, are  
most cleerly and sensibly  
repre-

represented to vs in this Sacrament.

Secondly, Christ, & this benefit & merit of his passion, is more particularly offered and applyed to vs in this Sacrament, then in any other meanes.

Thirdly, Christ, and this benefit of his passion, is by this Sacrament exhibited, giuen and confirmed to vs most fully and effectually.

Fourthly, the communion that wee haue with the true Church of Christ, and the mutuall loue that shold be in all Christians one toward another, is more cleerely and fully represented and confirmed to vs by this sacrament, then by any other meanes.

By repre-  
senting to

Q. How may Christ bee  
said

*aid to be so cleerely and sensibly represented to vs in this Sacrament?*

**A.** First, <sup>k</sup> this is one end that this Sacrament was ordained for, to put vs in remembrance of Christ.

Secondly, by earthly creatures and outward actions ordained by God, whereof all our senses can iudge and discern, and by that fit and neere proportion that is between them, and that which is represented by them, the Lord doth in this Sacrament teach Christ vnto vs by all our senses, & <sup>k</sup> consequently more plainly and familiarly then by the word alone.

**Q** But why did you say, that in this Sacrament the passion

is most sensibly and cleerely Christ and his passion, & the nourishment we receive thereby.

<sup>k</sup> Lu. 22. 19  
1 Cor. 11.  
24, 25.

<sup>1</sup> See how profitable and necessary, such sensible and visible instructions (ordained of God) haue ever been esteemed.

Gen. 9. 13.  
Esa. 7. 11.  
Ier. 19. 10.

of

12

Acts 12. 11.

Iohn 3. 12.

Rom. 4. 11.

m Mat. 26.

28.

I Cor. 11.

24, 25.

m I Cor. 11

26.

*of Christ is so cleerly and sensibly represented vnto vs?*

A. Because Christ in this Sacrament is represented vnto vs, in <sup>m</sup> no other estate then that hee was in when hee was crucified, & the Apostle saith, <sup>n</sup> that so oft as we celebrate this sacramēt, we shew forth the Lords death till he come.

*Q. What helpe haue wee here, to represent and put vs in minde of the passion of Christ?*

A. First, wee haue in this sacrament, not only bread, which signifieth his body; but wine, which signifieth his blood: whereby it is euident that Christ is here represented, offered and giuen vnto vs, as he was at that time when his blood

was

*For we haue here not one element only to represent his body, but another to represent his blood.*

was separated from his  
body.

*Q. But if the Bread were  
dipped in the Wine (as in some  
ancient Churches it was wont  
to be, and is yet used to bee in  
some places) were it not enery  
whit as sufficient to represent  
Christ unto vs, as if they were  
giuen and receiued seuerally  
and apart?*

*A. No verily: for first our  
faith in this Sacrament is  
specially directed to the  
passion of Christ, as wee  
haue already shewed.*

*Secondly, the death of  
Christ was not naturall,  
but violent and bloudie,  
& in his passion his blood  
was separated from his  
body, and poured out and  
shed abundantly.*

*Thirdly, it was necessary  
for*

1<sup>st</sup> Cor. 11  
26.

6 Act. 20.  
28.

Eph. 1. 7.

Heb. 13. 20

1 Pet. 1. 19

6 Lu. 27. 44

Psal. 22. 16

Ioh. 20. 16

& 19. 34.



d Ex. 12. 22

Heb. 11. 28

Leuit. 16.

19, 15

Num. 19.

3, 5.

Heb. 9. 21.

for our saluation, that Christ should not only die, but in his passion shed his bloud for vs, <sup>d</sup> and so shew himselfe that onely true meane of the redemption of his Church, which was shaddowed and figured in all the sacrifices vnder the Law.

*Q. What other helps haue we in this Sacrament, to represent and put vs in minde of the passion of Christ?*

*The bread is broken, and the wine poured forth in our sight.*

*A. The bread is solemnly in the sight of the congregatiō broken in sunder, and the wine poured forth, and that by the ordinance and commandement of Christ.*

*Q. May not then whole cakes (as amongst the Papists) bee deliuered and received in this Sacrament?*

*A. No*

A. Noverily?

Q. How may that be proved?

A. First, because in all those places of holy Scripture, where mention is made of this Sacrament, this rite of the breaking of the bread is named: yea the whole action in this Sacrament is called breaking of bread: and the Apostle, repeating the words of institution, mentioneth this rite twice

Mat. 26.

26

Mar. 14. 22

Lu. 22. 19.

1<sup>st</sup> Act. 2. 42.

& 20. 7.

1<sup>st</sup> Cor.

11. 26.

Secondly, because the inward action that is represented to vs thereby, is most necessary for vs to be put in mind of.

Q. What is that?

A. The breaking of the body of Christ, and shedding of his blood; yea all those

2<sup>nd</sup> Esa. 53.

53<sup>rd</sup>.

those infinite torments  
that he did indure both in  
body and soule for vs.

*¶ We haue  
here not  
meat alone,  
but meat  
and drinke.*

*Q. As you haue shewed how  
Christ and his bloody passion  
is represented to vs in this  
Sacrament, so tell mee what  
helpes we haue heere, to re-  
present to our soules the nour-  
ishment & strength to per-  
seuere in the state of grace;  
which we receiue by the me-  
rit of his passion?*

*¶ Iohn 6.  
54, 55, 56.*

*A. First, there is not one  
element onely giuen and  
receiued heere, but two;  
to teach, that both meat  
and drinke, that is suffici-  
ent nourishment for our  
soules, is to bee found in  
Christ.*

*Q. But if bread alone were  
giuen to Gods people in this  
Sacrament (as in the Church*

*of*

of Rome) were not that sufficient, seeing the blood of christ (as of all other living men) was, and is contained in his body?

A. Noverily: that cannot be done without manifest sacriledge: for

First, Christ in the institution of this Sacrament, ordained & commanded all his disciples (& in them the whole Church, which was, as I have before said, represented by them) that they should as well take and drinke of the cup, as eat the bread. And in the Apostle by vertue of this ordinance and institution, inioyned to all the Corinthians the vse of the Cup, as wel as of the bread. Yea the Lord (as foreseeing this

4 Mat. 26.

28.

Mar. 14. 23.

Luk. 22. 20

1 Mat. 26.

26, 27.

1 Cor. 11.

25.

11 Cor. 11

26, 29.

Mat. 26.  
27.28.  
Mar. 14.  
23.24.

this sacrifice of the Papists) hath more expressly commanded the use of the Cup to all, then hee hath done the use of the Bread.

Secondly, it was necessary that wee should in this Sacrament haue two elements, that might represent the full and sufficient nourishment and refection that we haue in Christ: for else our state had beene worse then of the people of God vnder the Law, & our sacraments lesse cleere then theirs.

Thirdly, in that state wher in Christ is represented, & offered to vs in this sacrament (namely in his passion) this blood was separated from his body.

*Q. What other helps haue we*

PLu. 22.44  
Ioh. 19.34  
Yea the elements we

we in this Sacrament so represent to our soules, the nourishment and strength to persevere in the state of grace, which we receive by the merit of Christs passion?

A. First, bread and wine are given and received here, which are most generally used throughout the world; & the one for the strengthening and nourishment of the body; & the other for the quenching of the thirst, refreshing them that faint, and cheering the heart of them that are in heaviness; and are therefore most fit to represent to the soule, the strength and refreshing it receiveth by Christ.

Secondly, this Bread and wine is not onely received

in

receiv  
here, are  
bread and  
wine.

1 Psa. 104.

14.5.

Gen. 39.6.

Mat. 6. 11.

1 Psa 104.

15. & 4. 7.

Pro. 31. 6, 7

1 Ti. 5. 23.

1 Ioh. 6. 35

1 Pro. 9. 2, 5

Can. 1. 2, 4.

& 5. 1.

& 7. 9.

Ioh. 15. 1.

Mat. 3. 28.



*We eat the  
bread and  
drink the  
wine.*

*u Mat. 26.*

*26, 27.*

*Mar. 14. 22*

*1 Cor. 11.*

*24.*

*x Joh. 6. 35.*

*40, 51, 56.*

*Eph. 5. 30.*

*2 By offe-  
ring to vs,  
& applying  
Christ and  
the merit  
of his passio  
most parti-  
cularly.*

in this Sacrament, but <sup>u</sup> e-  
uery communicant doth  
eat and drinke it, and that  
by the commandement of  
Christ. Which action, <sup>as</sup> it  
is of all other the chiefe  
meane of nourishment,  
and maketh our food of  
the same substance with  
vs, so is it most fit to repre-  
sent the <sup>u</sup> sound nourish-  
ment and comfort that we  
haue by Christ, and that  
wee are by faith made all  
one with him.

*Q. As you haue shewed how  
Christ and his passion, and his  
benefit wee receiue by the me-  
rit thereof, is represented  
vnto vs, so tell mee now how  
all this is more particularly  
offered and applied vnto vs  
in this Sacrament, then by a-  
ny other meanes.*

*A. The*

A. The Bread and wine is a particularly offered, & every communicant (according to the commandement that is giuen in the Name of Christ) doth receiue, eat, and drink the same; which is most effectually to teach & perswade vs, that the Lord doth offer and giue vs the body and blood of his Son and that (as it is the will of God that every one of vs should) so every one that commeth worthily to this Sacrament, doth indeed receiue and apply Christ to himselfe, for the nourishment and comfort of his soule.

Q. Why was it said that Christ and this benefit of his passion, is not onely represented

Mat. 26.

2, 27.

Mar. 14. 2.

Luk. 22. 17

19.

Cor. 11.

24, 25

Ioh. 6. 32

Rom. 8. 32.

1 Ioh. 3.

23.

3 By exhibiting verily, and giuing Christ.

unto vs and  
the meri of  
his passion.

ced and offered, but verily ex-  
hibited and giuen unto vs in  
this Sacrament?

4 Ro. 4. 11.  
1 Cor. 10.  
16.

A. Because this Sacrament  
is not ordained to bee a  
bare and naked signe, or as  
a picture that puts vs in  
minde of one that is ab-  
sent, <sup>d</sup> but to be a seale al-  
so, with and by which the  
Lord doth verily conuey  
& bestow Christ vpon vs,  
and confirme & make sure  
to vs this benefit of his  
passion; as lands are pas-  
sed and conueyed among  
men; by the sealing and de-  
livery of Deedes and In-  
dentures.

For Christ  
is indeed  
present  
with this  
Sacrament,  
and truly  
giuen and  
receiued in  
it.

10 Q. Is Christ then indeed  
present with this Sacrament?

A. Yes verily: Christ  
himselſe is not onely signi-  
fied and represented, but  
truly

truly present, giuen and re-  
ceiued in this Sacrament;  
yet present to the belee-  
uer, not to the Bread and  
Wine; not corporally,  
e but spiritually and sacra-  
mentally present: not of-  
fered by the Minister vnto  
the body, but by the Lord,  
to the faith of the worthy  
receiuer.

e Ioh. 6. 63

*Q. How may it appeare that  
Christ is now corporally pre-  
sent in this Sacrament?*

*Yet is not  
Christ cor-  
porally pre-  
sent here.*

*A. First, because the Sa-  
craments which Gods  
people enioyed vnder the  
Law, were in substance the  
same with our sacraments,  
& in them Christ was not  
corporally present, but  
onely spiritually and sa-  
cramentally.*

*f. 1 Cor. 10*

*3. 17*

*Secondly, we receiue no  
N other*

other thing, nor in any other manner in the Sacrament, then the Disciples did in the first institution thereof: and wee are sure that Christs body & bloud were not corporally receiued by them, but onely spiritually & Sacramentally.

Thirdly, as our Sauiour did oft fore-tell his Disciples, that (in respect of his bodily presence) he should leaue the world, & go vnto his Father, <sup>h</sup> so hee was indeed in the sight of them all taken vp into Heauen, and God (that cannot lie) hath <sup>t</sup>old vs, that the heauens must containe him vntil the end of the world. <sup>k</sup> So that if any shall say vnto vs now, since the time of his ascension, here

g Lo. 13. 2.

& 14. 2, 19,

25, 28. &

16. 4, 5, 7.

16. 28.

h Lu. 24. 51

Afts 1. 9,

10, 11.

i A. 3. 21

k Ma. 24. 23

is Christ, or there he is, we are straightly charged not to beleue it.

Fourthly, wee are sure that Christ hath but one body, and that his body euen since his reserrection is a true body, and <sup>m</sup> such as cannot bee in many places at once, and <sup>n</sup> that it filleth a place wheresoever it is, and may be both seen and felt, and therefore it is not possible that hee should bee corporally present wheresoever this Sacrament is administred, nor corporally receiued by every one that receiueth this Sacrament: and if it be impossible that his glorified body should be in many places at once, or in any place where it can nei-

N<sup>3</sup>

ther

1 Heb. 10. 5

m Mat. 28.

6, 7.

Ma. 16. 6, 7.

n Mar. 16. 7

Luk. 24. 39

Ioh. 20. 20,

27.



there be scene or felt, then much lesse can his crucified body (whereunto yet our faith is directed in this Sacrament, and not vnto his glorified body) be so.

Lastly, as it is not possible that hee should be corporally present, or corporally receiued in the Sacrament; so if it might be, yet were it no way needfull or profitable for vs, that it should be so. For as all the benefits that the church receiveth by Christ haue been far more plentifully communicated vnto her since his ascension into heauen, then when he was corporally present with her vpon earth, in which respect it was profitable for her to loose his bodily presence

• Ioh. 7. 36.  
 & 16. and  
 20. 17.

presence: so p the spirituall  
presence of Christ, and our  
feeding on him by faith, is  
farre more effectuall to the  
comfort and saluation of  
our soules, then any bodily  
presence & feeding could  
possibly be.

ploh.6.62,  
63.

Q. Why then is the bread  
called the body of Christ, and  
the wine the blood of Christ?

A. First, the Lord hath  
ouer been wont in spea-  
king of his Sacraments, to  
give vnto the outward  
signe, the name of the  
thing signified thereby.

9 Gen 17.  
10, 11.  
Exo. 12. 11  
& 24. 8.  
1 Cor. 10. 4

Secondly, the reason why  
the Lord so speakes of Sa-  
craments, is to shew how  
certain and neere that spi-  
rituall presence and vnion  
is, that by the power of  
his spirit is made between

the signe and the thing signified (how farre soeuer they bee distant in place, the one from the other) & that as verily, as the one is offered and given to the body, so certainly is the other offered and given to the soule of the faithfull Receiver.

Thirdly, this manner of speech is more plaine and effectnall, to lift vp our hearts from the earthly elements vnto the consideration of the heavenly matter represented by them, then if hee should haue called them onely the signes of his body and bloud.

*Q.* As you haue shewed me how Christ and his Passion, and the benefit wee receiue thereby, is not onely sensibly repre-

4 Ty representing and confirming to vs, our communion.

represented, but particularly  
 offered and applied, and  
 verily exhibited also vnto vs,  
 (toll me now how that Com-  
 munion which wee haue with  
 all the faithfull, and the mu-  
 tual love that should bee in  
 all Christians, one toward an-  
 other, is represented and con-  
 firmed to vs in this Sacra-  
 ment.)

with all the  
 faithfull.

A. First, we are partakers  
 of no other elements here,  
 & then all the rest (not only  
 of the same congregation  
 where we receiue without  
 respect of persons, but) of  
 all the faithfull throughout  
 the World are partakers  
 of: which was one cause  
 why our Saviour made  
 choice of bread and wine,  
 which of al other creatures  
 are most vniuersally vsed

1 Cor. 10

17.

thorowout the world, for the nourishment and comfort of the body.

Secondly, this Sacrament by the ordinance of Christ is to be administered in the most publike congregation, and the sacramentall actions to bee performed by the Minister (as neere as conveniently they may be) but once for all that receive together.

*Q.* How may it appeare that the Lord hath ordained this Sacrament should be administered publikely, and not in private?

*A.* first, it hath been the practise of Gods Church, commended in the Word to celebrat the sacraments in solemne assemblies.

Secondly, the Lord hath

[Mat. 26.  
26.]

Mar. 14. 22

Luk. 22. 19

1 Cor. 11.  
24

This Sacrament is to be administered publikely.

1 Gen. 17.  
26. 27

Exod. 12.  
6. 47.

hath commanded His Sacraments should bee so celebrated, and<sup>a</sup> not otherwise.

x1 Cor. 11.

22, 33, 34.

Thirdly, the sacraments are 7 seales of the couenant of grace, which is not appropriated to any few, but<sup>z</sup> is offered in common to the whole Church; and<sup>a</sup> wherein all (how far soeuer they differ one from another in worldly respects) haue equall interest; and therefore as they doe concerne the publike priuiledges of all, they must needs be actions of a publike nature, and should be publikely administred.

y Ro. 4. 11.

z Pro. 8. 23

& 9. 3.

a 1 Cor. 12

13.

Fourthly, in the vse of the sacraments wee<sup>b</sup> make profession of our faith, and<sup>c</sup> celebrate with praise and thanksgiuing, the remem-

b Ge. 17. 11

c Ex. 12. 14.

Ns; brance.



d Ps. 23. 32  
& 40. 9, 10.  
& 149. 1.

\* As 2 S<sup>a</sup>.  
6. 1, 2, 15.

brance of the great benefit of our redemption, both which duties are then performed <sup>d</sup> in most acceptable manner vnto God, when they are done in the most publike and solemae assemblies of his people.

Fifthly, the dignity and reuerence due to the Sacrament, requireth that they should bee administred publikely in the assembly of all Gods people, and with the prayers of all.

Lastly, it may appeare that in this sacrament the Lord requireth this solemnity more then in any other he hath giuen at any time to his Church; 1 because in it hee hath instituted such Elements, as might bee common to the whole Church;

Church, 3. and brake the bread, and poured forth the wine but once in the sight of all; 3. and spake the words of institution but once to them altogether; 4. and ordained it to this end (among others) to testifie and confirme the mutuall love that should bee in all the faithfull one towards another.

*Q. Doe you then condemn all such as being unable to come to the congregation, doe desire this sacrament to be administered to them in private?*

*A. No: but,*

First, all Christians are to bee taught; that they may not put off the receiving of this Sacrament till their sicknesse, but receive it when they may with the  
rest

e Mat. 26

26, 27.

Luk. 22. 19

1 Cor. 11.

24, 25.

rest of Gods people in the  
publike congregation; and  
that it is their ignorance  
and infirmity to desire it  
in private.

Secondly, if at any time  
(vpon extraordinary oc-  
casion) the Sacrament be  
administred in a private  
house, yet ought a suffici-  
ent company of the faith-  
full to bee present, and  
communicate in it, and  
that not without the mi-  
nistry and preaching of  
the Word.

*Reasons a-  
gainst pri-  
uate com-  
munion.*

*Q. How are Christians to be  
disswaded from the desire of  
the Sacraments in private?*

*A. First, by the conside-  
ration of that I haue alrea-  
dy said, to proue that it is  
the will of God, the sacra-  
ment should bee admini-  
stred*

sted in the publike assemblies.

Secondly, because as they shall swerue therein from the example of the best instructed and reformed Churches and Christians; so they shall fashion themselves to such as are ignorant, popish and profane, with whom these priuate communions euer haue bene, and still are most in vse.

Thirdly, because they shall not hereby deprive themselves, of the comfort and benefit of the Sacrament in their sicknesse, or in the houre of their death, if they doe not receiue it at that time, seeing the efficacy and fruit of this Sacrament, which they

they receiued so oft as they might in the publike congregation, when they were in health, is not to be restrained to the time of receiuing, but extends it selfe to the whole time of their life afterward.

Lastly, because it is folly and superstition to giue that honour; or ascribe that necessity to the Sacrament, as to thinke it can doe vs good, being receiued or vsed otherwise then according to Gods ordinance; whereas on the other side we are to assure our selues, that the Lord both can and will help and comfort vs without the outward meanes, when wee cannot haue them in such sort as he hath ordained,

<sup>4</sup>  
f. Sam. 4.  
3, 10.  
2 Sa. 25, 25

g. Ex. 11, 16  
Psal. 141, 2

ned, but are deprived of them, not by our owne negligence, but by the hand of God.

**Q.** As you haue shewed at large, how our communion with Christ and his Church, is both represented and confirmed to vs by the bread and wine, the breaking and pouring forth, the giuing and receiving of the same in this Sacrament, so tell me now whether all bread and Wine, that is broken and poured forth giuen and received, may not as well serue to represent and confirm these things vnto vs, as these Elements and actions that are used in this Sacrament.

**A.** No: for the bread & wine by nature serue onely for the nourishment and com-

The benefits afore-said not to be received by any use of bread & wine, but onely in this Sacrament.



comfort of the Body; neither are they at all effectuall to yeeld this strength or comfort to the soule, being vsed any where else but only in this Sacrament.

For here  
onely they  
are conse-  
crated; and  
how that is  
done.

**Q.** How are these elements and actions in the Sacrament made more effectuall to represent and confirme these spirituall and heauenly things, then the same elements and actions vsed any where else?

**A.** By being consecrated & put apart frō that vse they serued to by nature, vnto this holy and spirituall vse.

**Q.** How are the elements and actions in this Sacrament thus consecrated and put apart, from that vse they serued to by nature, vnto this holy and spirituall vse?

f Mal. 26.  
26.

**A.** Partly by that which  
Christ.

Christ himselfe did in the first institution of this Sacrament, & partly by that which the Minister of the word of God and the congregation doe, whensoever this Sacrament is administered according to the institution of Christ.

*Q. How did Christ himselfe consecrate these elements and actions vnto this holy and spirituall use?*

*A.* First, by the thanksgiving and praier he made vnto his father, at that time when hee first instituted this sacrament: whereby it is said, hee blessed these elements; that is, obtained a speciall blessing from God vpon them.

Secondly, by instituting & ordaining these elements and

g Mat. 26.

26, 27.

Luk. 22. 19.

1 Cor. 11.

24.

6 Mat. 26.

26, 27.

Lu. 22. 19.

1 Cor. 11.

24, 25.

4 Mat. 26. 26

This is my

body Mat.

26. 28. this

is my blood.

1 Tim. 4.

4, 5.

2 Tim. 4.

4. according

to Christs

example.

Mat. 26. 27

Mar. 14. 23

Luk. 22. 19.

1 Co. 11. 24

and actions in this Sacrament to serue vnto this end: not onely vsing them to himselfe, but commanding his Church to doe so also, and promising vnto vs his gracious and effectuall presence in the vse of these elements, according to his ordinance.

*Q. How doe the Minister of the word of God, and the congregation consecrate these elements: and Sacramentall actions?*

*A. First, by declaring the institution of this Sacrament, and how Christ did consecrate and put apart these elements and actions to this end, & vse, and vsing them according to this his institution.*

*Secondly, by giuing pub.*

publike thanks vnto God,  
both for the worke of our  
redemption by the blood  
of his Sonne, and also for  
making it knowne; offe-  
ring & assuring it vnto vs  
not only by his word, but  
most plaine y and sensibly  
by this Sacrament.

Thirdly, by earnest prai-  
er vnto the Lord, that hee  
would be present with, and  
blesse this his owne ordi-  
nance, making it effectuell  
to those ends that himselve  
appointed it for.

*Q. But why doe you mention  
thy Minister of Christ, when  
you speake of the consecrating  
of this Sacrament? Is it any  
matter who doth consecrate  
it, or deliuer it, or at whose  
handes wee doe receiue  
it?*

1 Ti. 4. 5.

We may re-  
ceiue the  
Sacrament  
from none  
but from  
the minister  
of the word

A. Yes

A. Yes verily, for: first, as it is not lawfull for any person without commissi- on and authority from the King, to vse and apply the Kings seale, to conuey any assurance in worldly mat- ters. It is a hainous sin for any, hauing no calling and commission therunto from Christ, to take vpon him to administer this Sacra- ment, being the publike seale of the King of kings, & of the common-wealth of Israel.

o Ro. 4. 11.

p 1. Chr. 5.

10, 11. & 15.

12, 13.

2 Chr. 26.

16, 20.

q 2 Chro.

13. 9, 12, 15

Secondly, God hath bin wont senerely to punish such, as haue taken vpon them to deliuer his Sacra- ments without his calling and commission, and hath also beene much offended with the people amongst whom

whom this fault hath been committed.

**Q.** How may this appeare that onely Ministers and Preachers of the Word of God, haue a calling and authority from Christ to administer this Sacrament?

**A.** First, because we finde that all the Sacraments which God hath at any time instituted in his Church, haue bene committed by him vnto such as were Ministers and Preachers of the Word, that by them they might bee deliuered vnto the Church. Insomuch as wee read, the people of God could not celebrate the Pasche till such time as the Priests & Leuites (who were appointed of God both

r Gen. 6. 14  
compared  
with 2 Pet.  
2. 5.

Ge. 17. 23.  
compared  
with Gen.  
20. 7.

Deu. 33. 10  
2 Chro. 35

Mar. 1. 4.

Mar. 28. 19.

2 Chr. 30.

3. 8 & 35. 3, 6

Ez. 6. 19, 20



both to teach the people  
and to sacrifice, and mini-  
ster the other Sacraments)  
were sanctified and prepa-  
red vnto that seruice.

Secondly, onely the Mi-  
nisters and preachers of  
the Word, are by reason of  
their speciall office & fun-  
ction, called in the Scrip-  
tures the Lords Stewards,  
and disposers of his myste-  
ries vnto his Church.

Thirdly, they onely are  
said<sup>u</sup> to represent the Lord,  
and to beare his person,  
and to bee in his stead vn-  
to vs in the matters of his  
worship, as the Magi-  
strate doth in the ciuill go-  
uernment and affaires of  
this life: and so are both  
his mouth vnto vs to de-  
liuer vs his word, and his  
hand

1<sup>st</sup> Cor. 4.

1, 2.

1<sup>st</sup> Cor. 4.

1, 2.

1<sup>st</sup> Cor. 4.

1, 2.

1<sup>st</sup> Cor. 4.

1, 2.

Exod. 4. 16

1, 2.

1<sup>st</sup> Cor. 4.

1, 2.

1<sup>st</sup> Cor. 4.

1, 2.

1<sup>st</sup> Cor. 4.

1, 2.

hand vnto vs to deliuer vs  
his Sacraments. And that  
which is done by them in  
these matters, according  
to his Word, is said to bee  
done by the Lord himself,  
because he hath promised  
to bee present with them,  
and to worke with them,  
ratifying from Heauen his  
owne ordinance in their  
Ministry.

Q. Doth then the worthi-  
nesse and efficacy of the Sa-  
crament, depend vpon the  
goodnesse of the Minister that  
deliuereth vnto vs?

A. No but it dependeth  
wholly vpon the ordi-  
nance of God, and vpon  
the truth and power of  
Christ that did institute it.  
Yet must it needs make  
much for the security and  
com-

x Ioh. 41.2  
Eph. 2.17.  
Lu. 10.16.

y Mar. 28.  
20.

2.14. col 2  
 .vi. 2. 172  
 M. O. 1. 11

How far  
 forth it is  
 needfull  
 that the  
 word bee  
 preached at  
 all times,  
 when the  
 Sacrament  
 is to be ad-  
 ministrated.

comfort of a Christian, to  
 receive it from such a one  
 as he knoweth hath autho-  
 rity and commission from  
 Christ to deliver it vnto  
 him.

Q. As you have shewed the  
 necessity of a Minister and  
 Preacher of the Word, in the  
 administration of this Sacra-  
 ment; so tell mee whether it  
 bee needfull that the Word  
 should bee alwayes preached,  
 at the same time when this  
 Sacrament is to bee admini-  
 stred?

A. Yes verily, for though  
 to them that haue already  
 beleueed, through the  
 preaching of the Gospell,  
 it may be a true sacrament  
 & seale of Gods covenant,  
 though the Word bee not  
 preached immediately be-  
 fore

fore it beeing administred by a true minister of God, yet is the Ordinance of God in some degree transgressed, and the comfort that Gods people should receiue by this Sacrament greatly hindred, if at any time the Sacrament be administred, and that duty neglected.

*Q. How may that be prevented?*

*A.* First, <sup>2</sup>because wee finde that it hath alwayes been the practise of Gods Church, commended to vs in the holy Scriptures, to haue the Word preached at all times, when they haue been assembled to receiue the Sacraments of the new Testament.

Secondly, seeing the Sacrament

7 Mar. 1. 4.  
Acts 19. 4.  
& 10. 37.  
Act. 8. 12,  
35, 37, 38.  
& 10. 34,  
47, & 16.  
14, 10, 32,  
33. & 2. 41.  
Act. 2. 42.  
& 20. 7.

crament can neuer doe vs good, til we haue attained vnto a true faith, which ordinarily is wrought by preaching; it must needes be most fit and profitable, that whensoever the people of God are to receiue this seale of the couenant of grace, they may haue the couenant it self (wherevpon the force & efficacy of the seale dependeth) published, opened and applied vnto them; considering the great neede wee all stand in (at that time especially) to haue our faith quickned and stirred vp in vs; and that no meanes can be so effectuell to quicken it, as that whereby it was first begotten.

The elements be-

Q. After that the bread  
and

and wine have been thus con-  
secrated by the Minister of  
Christ, are they not then by  
vertue of this consecration  
changed from that which they  
were before?

ing conse-  
crated, are  
not chan-  
ged in their  
substance,  
but in their  
use only.

A. Yes: but they are  
changed only in their use,  
not in their nature; because  
heere they are not vsed to  
that end that other bread  
& wine are vsed for, name-  
ly, to the nourishment and  
comfort of the body, but to  
a holy & spirituall end: but  
the substance of the bread  
and wine remaineth the  
very same after the conse-  
cration that it was before.

Q. How may that be pro-  
ved?

A. First, because the  
Scripture calleth them  
bread and wine, even after

1 Cor. 10.  
16. & 11.  
27, 28.  
Mat. 26. 29

O 2 they



they were consecrated.

Secondly, it can bee no Sacrament, vnlesse such an outward signe remaine as is by good proportion fit to represent the nourishment and refreshing wee haue by Christ; which the substance onely of the bread and wine (and not the accidents thereof) is able to doe.

▪ Act. 2-31.

Thirdly, if the substance of the bread & wine were changed into the body and bloud of Christ, it were not possible that by long keeping they should putrefie and corrupt.

Fourthly, if the substance of the bread & wine were changed into the very body & bloud of Christ, then the reprobate which re-  
celue

ceiue this Sacrament, <sup>in</sup> nation  
also eate the flesh and  
drink the bloud of Christ,  
<sup>b</sup> which is impossible, and  
contrary to the holy  
scriptures.

6 Ioh. 6.

54, 56.

Ioh. 1. 12.

*Q.* If any of that bread and  
wine (that stood on the Lords  
Table, when the clement; and  
the whole action was in this  
sort consecrated, as you haue  
said) doe remaine, after the  
administration of the Sacra-  
ment is ended, doth it then  
differ from common bread  
and wine, or is it more holy by  
vertue of this consecrati-  
on?

*A.* No verily: for seeing  
the consecration (as wee  
haue heard) changeth  
them not in nature, but in  
use onely; and one part of  
the consecration standeth

they were consecrated.

Secondly, it can bee no Sacrament, vnlesse such an outward signe remaine as is by good proportion fit to represent the nourishment and refreshing wee haue by Christ; which the substance onely of the bread and wine (and not the accidents thereof) is able to doe.

Act. 2. 31.

Thirdly, if the substance of the bread & wine were changed into the body and bloud of Christ, it were not possible that by long keeping they should putrefie and corrupt.

Fourthly, if the substance of the bread & wine were changed into the very body & bloud of Christ, then the reprobate which receiue

ceiue this Sacrament, I hold  
also eate the flesh and  
drink the bloud of Christ,  
<sup>b</sup> which is impossible, and  
contrary to the holy  
scriptures.

bloh.s.

54, 56.

Ioh. 1. 12.

*Q.* If any of that bread and  
wine (that stood on the Lords  
Table, when the element; and  
the whole action was in this  
sort consecrated, as you haue  
said) doe remaine, after the  
administration of the Sacra-  
ment is ended, doth it then  
differ from common bread  
and wine, or is it more holy by  
vertue of this consecrati-  
on?

*A.* No verily: for seeing  
the consecration (as wee  
haue heard) changeth  
them not in nature, but in  
vse onely; and one part of  
the consecration standeth

O 3

in

in vsing them according to Christs institution: no more of the bread & wine can be holy, then is giuen and receiued in this Sacrament.

The use of the doctrine concerning the desire to the Sacramēt, which is to bee in euery communicant.

**Q.** As you haue shewed at large that none can receiue this Sacrament worthily, but such as find in themselves an unfained and earnest desire to it; and declared also the reasons that should mooue vs thus to desire it: so tell mee now what use is to bee made of all this doctrine.

**A.** It serueth principally for reproofe of two sorts of people.

First, of them that (not being withheld by sickness or like necessary impediments) doe either out of

of too base an estimation they haue of this Sacrament, or out of a carelesse neglect to prepare themselves vnto it) at set themselves from it, when it is administred in the congregation whereof they are members.

Secondly, of such as receiue it sometimes, yet without a sincere & right desire of it, or any appetite vnto it at all, but eyther for that they would thereby escape the danger of lawes, or because they would confirm themselves to the custome of the place where they liue, or vpon a superstitious persuasion that it will purge them from all their finnes, and infuse grace and holiness



nesse into their soule.

*Q.* Is euery Christian then bound to receiue this Sacrament, every time that it is administered in that congregation whereof he is a member, vnlesse he be by sicknesse, or some such like necessary impediment kept from it?

*A.* Yes surely: for it is necessary to receiue this sacrament when wee may, as it is to heare the word preached when we may, & as <sup>d</sup> it is for them that are conuerted to the faith, and for Christian Parents (the one for themselues, the other for their children) to seeke and desire the Sacrament of Baptisme, vpon the first opportunity that God shall offer vnto them.

*Q.* How may it appeare to  
be

21 Theſ. 5.  
19, 20.  
Heb 2. 3  
d Act. 2. 41.  
& 8. 12, 36.  
& 16. 33. &  
22. 16.

bee a sinne of such danger, to neglect thus the receiuing of this Sacrament?

A. First, the zeale and desire that Gods people vnder the Law shewed vnto their Sacraments, & the paines and cost they were at to inioy them, being by the Holy Ghost commended to vs in the Word for our imitation, should make vs ashamed of our coldnesse, and carelesse neglect of this Sacrament, which in respect both of the cleerenesse of it, and of the person that did first institute it, is far more great and excellent then they were.

Secondly, the great seuerity of God in threatening & punishing the neglect

e Num. 9. 7

a Chr. 30.

1, 5, 21, 26,

& 35. 7, 18.

Luk. 2. 41.

f Mat. 11. 11

g Heb. 3. 5,

6, compared with

He. 11. 28,

b Ge. 17. 14.

Ezo. 4. 24,

26.

Num. 9. 13.

lect of his Sacraments vnder the Law, is recorded in the Scripture to admonish vs, and may assure vs, that hee will much lesse beare with the neglect of this Sacrament.

Thirdly, this neglect of comming to this Sacrament when we may, argueth our shameful vnthankfulness for the great benefit of our redemption by the death of Christ, which in this Sacrament (that hath beene therefore called the *Eucharist*) wee are appointed to celebrate the remembrance of with solemn praise and thanksgiving.

Lastly, it argueth a prophane and open contempt both of the cōmandement of

1 Cor. 11.  
26.

of our Sauour Christ,  
who hath charged vs to  
come, and to come oft to  
this Sacrament; & of those  
inestimable benefits which  
hee offereth vs in it; and  
of the Church, and people  
of God, from whose fel-  
lowship wee doe thus di-  
uide and excommunicate  
our selues.

¶ Which sinne we may  
bee well assured the Lord  
must needs bee highly of-  
fended with.

*Q. But if a man find him-  
selfe through vncharitablenes  
or worldly distractions, unfit  
and vnprepared, is it not then  
much better for him to ab-  
staine, then to come to this Sa-  
crament?*

*A. Indeed, no man ought  
to come that finds himself*  
vn-

\* I COR. II.

24, 26.

¶ Esa. 7. 12,

13.

Mat. 22. 7.

Lukt. 4. 24

Heb. 2. 3.

*Want of  
charity, or  
other world-  
ly distracti-  
ons, no suffi-  
cient excuse  
for not re-  
ceiuing.*

vnprepared : But this is no excuse for them that doe not so much the more carefully endeauro to prepare themselves: For,

First, they that chuse rather to deprive themselves of the benefit of this Sacrament, then they will freely forgiue such as haue wronged them, or seek reconciliation, or take pains to prepare their hearts vnto it; doe shew manifest contempt of Gods mercy, and iudge themselves vnworthy of Christ and all his merits, and shall one day be iudged despisers of their owne saluation.

Secondly, while by vncharitablenesse and carelessnesse to prepare themselves, they refuse this Sacrament

Ad. 13. 46

crament, they can haue no hope that either <sup>m</sup> the Word, or <sup>n</sup> Prayer should do them good; and therefore by this reason, they may as well abstaine from hearing or reading the Word, and praying, as from this Sacrament.

Thirdly, they that feele that they are not onely void of malice themselves, but also vnfainely willing to vse all meanes of reconciliation with such as doe malice them, <sup>o</sup> ought not to suffer the hatred of others to keepe them from this Sacrament, but rather the more they are injured by men, the more neede they haue to seeke comfort in the Lord by this his holy Ordinance.

*Q. As*

*m* James

1.20,21.

1 Pet.2.1,2

*n* Mar.11.

25,26.

o 2 Cor. 8.

12.

p 1 Sam.

30.6.



The great  
fault of the  
which re-  
ceiue this  
Sacrament  
without a-  
ny desire or  
sincere ap-  
petite.

**Q.** As you haue shewed the  
sinne of those that willingly  
absent themselves from this  
Sacrament when they may re-  
ceiue it, so tell mee how they  
may also appeare to be in great  
fault that vse to receiue it, but  
yet either without any desire  
and appetite vnto it, or with-  
out a sincere and right de-  
sire.

9 Deut. 28.

47.

1 Chr. 28. 9

Psal. 1. 11.

2 Cor. 3.

12. & 9. 7.

Act. 2. 41.

Ro. 12. 11.

1 Deut. 12.

12. & 16. 15

1 Sam. 1. 7.

2. 07

**A.** First because as 9 in  
all the seruice wee doe to  
God it is required that we  
doe it not grudgingly, or  
as of necessity, but with  
cheerfulnesse and fervency  
of spirit, so is<sup>r</sup> it especial-  
ly required that wee come  
to this heauenly banquet  
with appetite and delight,  
because of the great bene-  
fits that wee celebrate the  
remembrance of, & which  
are

are offered and confirmed  
to vs in it.

Secondly, if our desire  
doe arise from any other  
ground, then from the con-  
sideration of those reasons  
wee haue already mentio-  
ned (as first, either from  
the commandement of our  
superiours, or secondly,  
the desire wee haue to bee  
neighbour-like, or third-  
ly, from this conceit, that  
the deede done, wil purge  
vs from our sins) we doe  
not serue the Lord in com-  
munion to this Sacrament,  
but men, and our owne  
selues: and so make our  
selues guilty of an hainous  
profanation of this Sacra-  
ment.

*Q. May not then Magi-  
strates and other superiours*  
*com.*

\* Zach. 7.  
5, 6.  
Rom. 14.  
6, 20.

*How farre  
forth Magi-  
strates*

may com-  
mand and  
compell  
their sub-  
iects to re-  
ceiue this  
Sacrament.

f Exod. 12.  
26, 27.

2 Chr. 17. 7

1 Ge. 18. 19

2 King. 23.

21.

2 Chr. 14. 4.

& 33. 16.

& 34. 33.

2 Chro.

15. 13.

command and compell such as  
lie vnder their gouernment,  
to receiue this Sacrament, if  
they shall discerne them to bee  
carelesse of it?

A. Euery one that is in  
authority, may and must  
also vse all meanes to per-  
swade al such as are vnder  
him to a desire of this Sa-  
crament, and command  
and compell them also to  
receiue it: Yea, he must  
iudge them vnworthy to  
liue in any Christian fami-  
ly, or common wealth, that  
will not receiue it: but hee  
may not compell any to re-  
ceiue whom hee knoweth  
to be altogether vninstru-  
cted & vnwilling, because  
(besids the profanation of  
the Lords holy ordinance  
that is caused thereby) the  
man

man that receiueth vnwillingly, shall vndoubtedly receiue his owne condemnation.

*Q.* Hitherto you haue declared, how all that would come worthily to this Sacrament, must finde in themselves a sincere and right desire vnto it, which (as you haue said) is the first grace required in our preparation thereto: tell me now, what is that knowledge which you mentioned as the second grace, that euery man must finde in himselfe that would come worthily to this Sacrament?

*A.* First, euery one must haue that measure of  
1. Knowledge in the Law of God (the sum wherof is contained in the ten Commandements) as may serue  
to

Knowledge  
is necessary  
to the worthy  
receiving of this  
Sacrament.

1 Ier. 3. 13.  
Mat 9. 12.  
Rom 3. 20.

to discover vnto him not onely in generall the corruption of his nature, whereby he is quite fallen from that holines & righteousness which God requireth of him, and become prone to all euil; but also some speciall and particular sins hee hath committed, & the intollerable curse of God due to him for the same.

Secondly, euery one must haue that measure of knowledge in the Gospell, 1. as may serue to make known vnto him, and certainly to assure him, of the sufficiency both of that remedy that is to bee found in Christ against al his sins and the curse of God, and also of the means whereby that

2 Iob 17.3  
Mar. 16 18  
1 Cor. 2.2.  
Reu. 3. 18.

that remedy is to bee made his owne, namely, a lively faith.

Thirdly euery one must haue that measure of knowledge: 3. In the doctrine of this Sacrament, as may serue to make known to him those helps which God hath ordained in it, both for the representing and making knowne of Christ and his merits to al that receiue it, and also for the applying & confirming of them vnto himselfe.

*Q. How may it appeare that this measure of knowledge, is necessarily required of all that come worthily to this Sacrament?*

A. First, because x knowledge is the foundation & beginning of al sauing graces,

3 Exo. 12.  
26, 27, &  
13. 8, 14.

*Reasons of  
this doc-  
trine.*

x Pro. 19. 2  
1 Tim. 2. 4.  
Act. 26. 18.



ces: neither can any man receiue any comfort by Christ, or any of his ordinances, vntlesse hee be first inlightned with the knowledge of the truth:

7 Ro. 3. 20.

Mat. 9. 12.

Gal. 3. 24.

7 Ioh 4. 10.

Secondly, because till a man by the knowledge of the Law haue his sin, and the curse of God due to him for sin, effectually discovered to him, and by the knowledge of the gospel, the sufficiency of that remedy, that is to be found in Christ against al his sins & the curse of God, he can neuer desire nor esteeme of Christ. And till a man by the knowledge of this Sacrament, can discerne the helpes he may haue in it for the quickening & increase of his faith, hee can  
neuer

neuer desire it, nor come  
with appetite vnto it.

Thirdly, seeing a none  
can receiue worthily, but  
he that is able to examine  
himselfe, & <sup>b</sup> the only rule  
whereby a man is to exa-  
mine himselfe, is the word  
of God, which consisteth  
of these two parts, the  
Law, and the Gospell; it  
must needs follow, that he  
which wanteth that com-  
petency of knowledge  
which I haue spoken of,  
cannot chuse but be an vn-  
worthy receiuer of the  
Lords Supper, if hee pre-  
sume to come vnto it.

*Q. What use is to be made  
of this doctrine, concerning  
the necessity of knowledge, in  
them that desire to come to the  
Lords Table?*

*A. First*

*a I Cor. II.  
28, 29.*

*b Iam. 23.  
24. & 2. 12.  
Ioh. 12. 48.*

*Use of this  
doctrine.*

6 Mar. 28.

A. First, to teach vs that before the Communion be administred to any people or they vrged to receiue it, there should be care had, that they bee first catechised, and instructed, as wee neuer read that either *John the Baptist*, or any of the Apostles did minister the Sacraments to any people, whom they had not preached vnto and instructed.

Secondly, to discover the sin & fearefull estate of the greatest part of communicants in this Land, who though they be vtterly ignorant in the principles of Religion, and want the meanes of knowledge, and be void of all loue and desire of knowledge, or the meanes thereof: yet will by

e Eccl. 4. 7.

by no means be kept from receiving this Sacrament, at Easter especially, which one sin, in so general a profanation of this Sacrament, were sufficient to bring vpon the land al those grievous iudgements that haue been, and are still vpon it, though it were guilty of no other sinne besides.

Q. As you haue shewed the necessity of a desire to this Sacrament, and of knowledge also in every one that would come worthily vnto it; I tell mee now what that faith is, which you said was the third grace, that is necessarily required to the preparing of vs vnto this Sacrament.

A. No man can receive this Sacrament worthily vnto he haue a true iustifying

1 Cor. 10.  
30, 31.

Faith is necessary to the worthy receiving of this Sacrament.

1 Cor. 10.

ing faith, and bee vndoubtedly assured, that Christ with all his merits doe belong vnto himselfe.

*Reasons of  
this doctrine.*

*Q. How may it appeare that none can be worthy or fit to receive, but they that have this faith?*

*A. First, because this was necessarily required of all such that did desire to be baptized.*

Secondly, this & all other the Sacraments are appointed of God, not to begin, but to confirme faith where it is already begun, and so are therefore called seales of the righteousness that is by faith.

Thirdly, as the word of God which we heare cannot profit vs at all, vnlesse it be mixed with faith, so much

*e. Mar. 16.*

*16.*

*Ac. 8. 37.*

*& 16. 31.*

*34.*

*f. Rom. 10.*

*14, 17.*

*g. Ro. 4. 11.*

*h. Heb. 4. 2.*

much lesse can any profit  
by this visible Word that  
wanteth faith; which is  
both the only eye, where-  
by wee may discern the  
Lords body, & the hand  
and mouth, whereby wee  
receiue it, & feed vpon it.

Lastly, it is not possible  
that any should haue that  
right desire to this Sacra-  
ment, which we haue alre-  
dy shewed, to be so neces-  
sary to our worthy recei-  
uing of it, that is not by a  
liuely faith assured, that  
Christ with all his merits  
doe belong vnto him.

*Q* But seeing it is euident by  
the Scriptures, that Christ  
with his merits doe not belong  
vnto all men, but to a little  
flocke, and that the greatest  
part of the world, and euen

10.3.14.  
15. & 8.56.  
10.1.12.  
& 6.35.36.  
Eph.3.17.

3.01.05  
6.7.13  
10.1.12

1 John.17.9.

1.1.12

Ma.7.24

Ma.22.14



of those that live in the profession of the true religion, shall receive no benefit by him; how can any poore sinner (that knoweth himselfe to be as unworthy receiving so great a gift from God as any other man) attain to this undoubted assurance, that he is one of that little flocke that Christ died for?

A. The faith of Gods elect is no vaine fancy nor uncertaine hope, but a certaine assurance: because it is grounded vpon the word of God, which is infallible, & wrought in the heart: by the Spirit of God, that cannot lie.

Q. But how is any particular man able to ground this assurance of his owne salvation vpon the word of GOD?

Or,

p Ro. 10. 8.

q Ps. 19. 7, 9

r Gal. 5. 22

Ro. 8. 16.

Thus 1. 2.

Heb. 6. 18.

What in-

stances there

are in the

word to per-

Or, what motives may a man find in the word to perswade him undoubtedly that he shall bee saved, and that Christ with all his merits doe belong unto him?

First, that Christ Iesus hath by his death and obedience fully satisfied the iustice of God, and purchased eternall life for all that can beleeue in him.

Secondly, that Christ with all his merits, are by Gods ordinance in the ministry of the word, offered indefinitely to every one that heareth the Gospell, & especially to every one that (out of the feeling of the burthen and danger of his sins) can thirst after him.

Thirdly, that every one that heareth the Gospell

P 2

(spe-

made a  
man to be  
leeue.

1 Esa. 53. 5.  
6. and 40. 3.  
Mat. 17. 4.

Mar. 16. 5.  
Acts 2. 39.

x Esa. 61.

1-3  
Mat. 9. 12.  
13.

7 Mar. 11.

28.

2 Ma. 11. 5.

Mat. 2. 9.

Luk. 14.

21. 23.

Mat. 11. 24.

compared

with Mat.

6. 12.

J. Pet. 1. 13.

1 Ioh. 2. 23.

Alop. 16. 3.

Ma. 16. 66.

1 Ioh. 5. 10.

(specially euery one that feeling the burthen and danger of his sin, can thirst after Christ) is straightly charged and commanded by the Lord in his word, to beleue that Christ and all his merits doe belong vnto himselfe.

Lastly, that no sin or rebellion that a man can possibly commit against God, is accounted so hainous in his sight as infidelity, when a man will not beleue that Christ belongeth to him; because in this hee maketh God a liar, as if offering his Sonne to him in his Gospell, and commanding him to beleue, hee should not meane as hee speaketh.

Use of the doctrine.

Q. What use is to be made

of this doctrine, touching  
the necessity of a lively faith,  
for the receiving of this Sa-  
crament.

A. First, to perswade e-  
very one that professeth  
himself to be a Christian,  
to labor for a lively faith:  
which, <sup>as</sup> it is the roote  
and foundation of all true  
comfort both in life and in  
death, so without it it is  
impossible that either this  
or any other service we do  
vnto God (seeme it other-  
wise neuer so good) should  
be acceptable vnto him, or  
profitable to our selves.

Secondly, to teach vs,  
that (because this faith is  
the mighty & supernatural  
work of God, and wee are  
of our selves by nature ve-  
ry what as vnble) if not

concerning  
the necessi-  
ty of faith.

1 Ier. 9. 24.

Act. 16. 34

Ro. 5. 1, 3.

Lu. 2. 39,

30.

e He. 11. 6.

Iob. 14. 4.

Acts 15. 9.

Ti. 1. 15.

Eph. 2. 8.

Iob. 6. 44.

Eph. 1. 19,

20.

e Ro. I. 16.

&amp; 10. 14.

1 Pet. 1. 23.

f Psal. 119.

33. 36.

Pr. 2. 305.

more) to beleue in Christ  
aright, then to keepe all  
Gods commandments)  
it stands vs vpon to make  
high account of the mini-  
stery of the word prea-  
ched, which is<sup>e</sup> the meanes  
that God hath chosen and  
appointed to shew his  
mighty power in, for the  
begetting of faith in the  
hearts of his elect, & in the  
use of that holy ordinance of  
God<sup>f</sup> to cry earnestly vnto  
him for his blessing vpo it.

Thirdly, to discover the  
fearefull condition of the,  
that living altogether with-  
out the ministry of the  
word preached, and wan-  
ting it willingly, or hauing  
never profited by it at all,  
doe yet ordinarily receive  
this Sacrament: whereas no  
man

man (without an extraordinary & miraculous work of God, & such as he hath neuer bin wont to worke, when the ordinary meanes might be had) can be worthy and fit to receiue the Lords Supper, till he hath first enioyed the miniltery of the word, and been an ordinary & fruitfull hearer of the same.

Q. You haue shewed the necessity of the three first graces which you said were required to make a man worthy and fit to come vnto the Lords table: tell me now what that repentance is, without which you said, no man can receiue worthily?

A. No man can come worthily vnto this Sacrament, vnlesse he haue first vnfa-

10. 5. 13

Eccl. 4. 17

Repentance  
is necessary  
to the wor-  
thy recei-  
uing of this  
Sacrament.



g Pr. 28. 13  
 Ek 5. 5, 6.  
 Iona. 3. 10  
 1 Co. 7. 10  
 1 Ez. 18. 31  
 Roma. 12. 9.  
 1 Co. 11. 27  
 1 Ez. 18. 33.

Reasons of  
 this doc-  
 trine.

1 Ezr. 6. 21.  
 Nu. 9. 6.  
 2 Chr. 23.  
 19, and 35.  
 15.  
 Ioh. 11. 55.  
 Hag. 2.  
 13, 14.  
 Tit. 1. 15.  
 He. 10. 22.

nedly repented: that is,  
 born again in his known  
 sins (vpo) a hearty sorrow  
 that hee offended God by  
 them, and an vntained de-  
 testation hee beareth to  
 them, and also fully pur-  
 posed and resolved with  
 himselfe neuer to returne  
 to them againe.

Q. How may it appeare, that  
 none can bee worthy of, or to  
 come to the Lords table, till  
 he haue thus repented?

A. First, because we find  
 that vnder the Law none  
 might bee admitted to the  
 passeouer, that had not  
 separated themselves from  
 the filthinesse of the hea-  
 then, & cleansed themselves  
 from all legal pollution.

Secondly, because the  
 conscience defiled with a-

ny knowne sin, corrupteth  
all the holy things of God  
vnto vs.

Thindly, because, it is  
not possible that any man  
should haue a true and lawe  
ly faith, & assurance of the  
forgiueresse of his sinnes,  
that hath not thus vnfa-  
inedly repented in h<sup>is</sup> bo<sup>dy</sup> of

Q. What use is to be made  
of this doctrine, concerning  
the Necessity of repentance?

A. To perswade every  
man, to labour and take  
paines with his own hart,  
both to finde out & know  
his speciall sinnes, and to  
bring his heart to this vn-  
fained repentance for them  
especiall, at that tyme  
when hee prepareth him-  
selfe to come to the Lords  
Table. Because, as with

o Ma. 1. 15  
Mo. 21. 32  
Ac. 3. 26.  
Ro. 5. 11.  
1. Co. 11. 28.  
1. Co. 11. 28.  
1. Co. 11. 28.  
1. Co. 11. 28.

The use of  
the doctrine

on 11. 28.  
1. Co. 11. 28.

p Iam 4. 8.  
 Ge. 35. 2, 5.  
 Iud. 10. 16.  
 I Sa. 7. 3, 4.  
 Ion. 3. 8, 10

*Motives to  
 repentance.*

out this repentance it is  
 not possible that we shold  
 come worthily vnto it; so  
 it will make whatsoeuer  
 seruice we doe vnto God,  
 far more acceptable vnto  
 him, and fruitfull to our  
 selues, when before such  
 time as we draw neere vn-  
 to God therein, we do first  
 out of that child-like feare  
 and loue wee beate vnto  
 him) cast away such finnes  
 as we know by our selues?

*What principall points  
 are there in Gods word, by  
 the mediation whereof our  
 sinfull and profane hearts  
 may be moued vnto this re-  
 pentance?*

It will bee profitable  
 for vs to consider of these  
 points following:

First, that for the trans-  
 gressing

grefsing of Gods commandement, even in a small thing, not onely our first parents, and all the race of mankind were deprived of eternall happinesse, and of all grace to doe well, and became subiect to everlastig damnation in the life to come, and infinite miseries in this life, and vnto such a corruption of nature, as whereby they are made prone to all manner of sinne, but also an infinite number of Angels (the excellentest creatures that euer God made) did not onely lose their happinesse, but became the most miserable, and accursed creatures of all the rest.

Secondly, the fearefull plagues that for sin God hath

9 Rom. 5.

14, 19.

12 Per. 2. 4.

1 Ro. 8. 19.

1 Col. 10.

9, 19.

2 Per. 2. 6.

(Plz. 7. 11.  
 Zeph. 3. 5.  
 Ephe. 5. 6.  
 2 Pet. 2. 5.  
 2 Rom. 11.  
 21, 22.  
 1 Th. 2. 16.  
 7 Sa. 2.  
 10, 12.  
 Psal. 51. 8.  
 10, 13, 26.  
 1 Cor. 10.  
 11.  
 Zac. 12.  
 30.  
 Ef. 53. 3, 5.  
 Ma. 26. 37,  
 38.  
 Luk. 22.  
 4, 44.  
 Ma. 27. 49.  
 Heb. 5. 7.  
 21 Pet. 1. 28.  
 18, 19, 20.  
 Gal. 3. 13.  
 1 Joh. 1. 7.

hath brought both upon  
 sundry persons, & parts of  
 the world in old time, and  
 doth still every day, and  
 also upon the whole  
 world in the general flood  
 upon the Jews, whom  
 of all other people he once  
 loved best, and upon ma-  
 ny of his most deare chil-  
 dren; which all are re-  
 corded in the word & ex-  
 posed in our sight and  
 hearing, for vs to consider  
 and provide by. And thus to  
 Thirdly, the unspeak-  
 able and infinite torments  
 which the Son of God in  
 his passion endured for vs  
 as well in his soule as in his  
 body, without which we  
 could neuer have bene re-  
 deemed from the least of all  
 our sins, nor from the in-  
 tollerable

tolerable wrath of God,  
due to vs for the same.

**Q** What mean you by the  
newnes of life, which you said  
was the grace that is requi-  
red of them that would come  
worthily to this Sacrament?

**A.** No man can be fit to  
receiue this Sacrament that  
doth not vnfeignedly loue  
the Lord & his holy word,  
and that is not onely wil-  
ling, but able also in some  
measure to obey him in all  
things, being fruitfull in  
all good works, especially  
in the duties of his speciall  
calling.

**Q** How may it appeare  
that there is such necessary  
of this newnesse of life which  
you haue spoken of?

**A.** First because we find  
that vnder the Law none  
might

Newnes of  
life neces-  
sary to the  
worthy re-  
ceiuing of  
this Sacra-  
ment.

Reasons  
why it is  
necessary.



Ex. 12.48

с. 31. 32.

Eze. 36.26

27.

might be admitted vnto  
the Pasſeouer, & yneſſe hee  
were not only circumciſed  
himſelf, but did circumciſe  
alſo the males that did be-  
long vnto him.

Secondly, because no man is within the covenant of grace (and consequently, this sacramēt which is the seale thereof, can belong to none) but such only as to whom God hath given a new heart and a new spirit, & in whose hearts he hath written his Law, & put his spirit within them to cause them to walke in his statutes, and to keepe his iudgements and do them.

Thirdly, because no man  
can say he hath a true faith  
(without which), as wee  
hane heard before, this Sa-  
crament

or amēt can do vs no good)  
vnles he feele it <sup>a</sup> working  
in him by loue, & a consci-  
ence of al Gods holy com-  
mandement; and not only  
a desire, but <sup>f</sup> some ability  
also and strength to do his  
will, & especially in the du-  
ties of his speciall calling.

*Q. What use is to be made  
of this doctrine, concerning  
the necessity of newnes of life  
in them that would come wor-  
thily to this Sacrament?*

*A.* To shew that the desire  
that most men haue to this  
Sacrament, as also their  
knowledge, faith, & repen-  
tance, is counterfet and hy-  
pocriticall, & consequent-  
ly their coming to this  
Sacrament dangerous and  
damnable; because that  
howsoeuer they professe  
these

d Gal. 3. 6.  
e Luk. 1. 6.  
A& 24. 16.  
f Mar. 1. 10  
2 Tim. 1. 7.  
2 Co. 5. 17

g Psal. 1. 7

*The use of  
the doctrine  
concerning  
the necessi-  
ty of new-  
nes of life.*

— 1000 100  
— 1000 100  
— 1000 100  
— 1000 100

— 1000 100  
— 1000 100

these things, yet are they altogether void of the praise of piety & righteousness, and performe not any duty constantly and holily, either vnto God in the exercises of this religion publicke or priuate, or vnto man in the particular duties of their calling, or in the generall duties of iustice and mercy.

*Q. What is charity;* which is the first and best of all those graces, which you said were necessary for the preparing and making of vs fit and worthy to come to the Lords table.

A. No man can be worthy and fit to come vnto the Lords table, that doth not vnfainedly forgiue al that haue any way offended.

b Cor 13. 49  
Ma 18. 35

ded him, and cast off all  
purpose and desire of re-  
venge: 2. that is not wil-  
ling (in loue & obedience  
to God, and desire to win  
his neighbour vnto peace)  
to seeke reconciliation  
with all such as he hath  
been at variance with, yea  
though they bee his infe-  
riours, and though the  
offence beganne on their  
part: 3. that doth not loue  
a man (euen his enemies)  
and that, not in word on-  
ly but in deed and truth,  
being ready by all meanes  
to doe them good: 4. that  
doth not beare an entire,  
and brotherly affection to  
all the godly, abounding  
so much the more in loue  
to them, as hee seeth the  
graces of God to abound  
in them.

Q. How

1 Re. 19.

1 Th. 3. 15.

4 Pf. 34. 14.

and 120.

Mat. 5. 23.

24.

1 Ge. 13. 8.

1 Pet. 3. 5.

20 Mar. 18.

15

11 The. 3.

12.

20 Mar. 5. 44

21 Io. 3. 18.

Eph. 4. 32.

Ro. 12. 2.

9 M. 12. 50.

11 Io. 3. 14

1 Pf. 16. 3

Reasons of  
the necessity  
thereof.

Mat. 5.

23. 14.

1 Tim. 2. 8.

1 Pet. 3. 7.

1. Pe. 3. 1. 2.

1. am. 1. 20.

2. 1. 3. 1. 4.

7. 1.

1. 3. 1. 4.

1. 1.

1. 1. 3. 1. 4.

1. 1. 3. 1. 4.

1. 1. 3. 1. 4.

1. 1. 3. 1. 4.

1. 1. 3. 1. 4.

1. 1. 3. 1. 4.

1. 1. 3. 1. 4.

1. 1. 3. 1. 4.

1. 1. 3. 1. 4.

1. 1. 3. 1. 4.

1. 1. 3. 1. 4.

1. 1. 3. 1. 4.

1. 1. 3. 1. 4.

Q. How may it appear  
that this charity you speak of,  
is so necessary, as that with-  
out it none can receive this sa-  
crament worthily?

A. First, because it is oft  
said in the holy scriptures,  
that no service wee doe to  
God, can be acceptable vn-  
to him or profitable to our  
selues, while wee be out of  
charity with our neybores.

Secondly; above all the  
parts of Gods service, cha-  
rity is principally required  
in the receiving of this sa-  
crament; because as wee  
do herein make open pro-  
fession of our vniou with  
Christ & with his Church,  
so one principall end for  
which it was instituted  
was to confirm & increase  
our loue one towards ano-  
ther.

ther. Yea, what benefit so-  
 euer is offered therein vn-  
 to vs, we can no other  
 way bee capable of, then as  
 we are vnited and knit to-  
 gether, as lively & feeling  
 members to the whole body  
 of Gods Church. Which  
 also was the cause why  
 our Saniour in the institu-  
 tion of this sacrament, and  
 administering it to his Dis-  
 ciples, labored with them  
 in nothing so much, as to  
 confirme them in loue and  
 charity one with another.

Thirdly, it is not possible  
 that any man should haue  
 true faith (that wanteth  
 charity, or bee assured  
 that God hath pardoned  
 his sins, that is not able to  
 forgieue them that haue  
 offended him.

Q. What

1 Cor. 12.  
 & 4.16.

John 13.  
 14, 34, 35.

1 Cor. 13.  
 & Mar. 16.  
 14, 15. and  
 18.35.



the use of  
the former  
doctrine.

**Q** What use is to be made of this doctrine, concerning the necessity of charity in all them that desire this Sacrament to their comfort?

**A.** To persuade every Christian (as at all other times) so especially then when he prepareth himself to come to the Lords Table, to strive against his uncharitableness, and seriously to labour to bring his heart vnto this loue that hath been described.

motives to  
persuade  
to forgive  
wrongs.

**Q** But seeing we are all by nature voyde of hearty loue even towards them that neuer wronged vs, and marvellously prone to suspect, backbite, and malice all men: yet, wee are vnnaturall, unkind and vnkindfull, even towards them to whom wee are  
most

most needly abound: tell me by  
what means we may be per-  
suaded to forgive, and beare  
this heavy load to them that  
are our enemies?

A. It shall be profitable  
for vs to consider of these  
things following:

First, that that which we  
haue to forgive the grea-  
test enemy we can possibly  
haue, is nothing in com-  
parison to that which wee  
desire and hope the Lord  
will forgive vs. And that  
the Lord will neuer re-  
mit to vs that were his e-  
nemies, theren thousand  
talents we owe to him, if  
we be not able to re-  
mit to our brother the  
hundred pence that hee  
oweth vs; and that if wee  
did rightly beleene & con-  
sider

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7 Mar. 18.

24.28.

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24.28.2014

24.28.2014

b Mar. 18.

33.

1 Ioh. 4. 11

e Ge. 50. 17

Mat. 18. 33

and 24. 49.

d Ge. 13. 8.

Act. 7. 26.

Mal. 2. 10.

1 Pet. 3. 7.

e Mat. 1. 44

Rom. 2. 4.

sider how merciful & kind the Lord has bin vnto vs, & how much hee hath forgiven vs, <sup>b</sup> wee could not chuse but readily & cheerfully forgive, and loue our greatest enemies. because hee will haue vs to doe so.

Secondly, that the man whom we so hate, <sup>c</sup> is our fellow seruant, professor of the same Religion with vs, yea, our brother <sup>d</sup> that hath the Lord to his father & the true Church for his mother, as well as we; and is fellow heire with vs of the grace of life. And, admit he be yet vncalled, and a most wicked man, yet he is one whom we see the Lord our God <sup>e</sup> vouchsafeth many fauours vnto, & whose conuersion hee seeketh.

keeth by all meanes; & yea  
whom he hath so dearly &  
tenderly loved, & hath spa-  
red not his owne Son, but  
sent him to endure infinite  
torments in soule & body  
euen for him; & that there  
is no grace in vs, nor loue  
vnto God, & if wee cannot  
loue them that wee see are  
so deare vnto him.

Thirdly, that our enemy  
is but the Lords instru-  
ment: and the wrongs hee  
hath done vs, are not per-  
mitted only, but sent from  
God, and that though our  
enemy haue no iust cause  
giuen him to deale so with  
vs; yet the Lord hath: and  
therefore when we can dis-  
cerne the Lords iust hand  
in the wrongs are done vs,  
and receiue that spiritual  
profit

f Ioh. 3. 16.

1 Ioh. 3. 2.

-di

1. 1. or dol

g r Ioh. 3. 1.

-1. 1. or dol

b Esa. 50. 6.

and 45. 7.

Lam. 3. 37.

Iob 1. 21.

2 Sa. 16. 10.

i Psa. 39. 9.

&amp; 119. 75.

.21. 1. do 71

4. 2. 2. 76

10.

Iob 20. 21.

1 Eccl. 7.

23. 24. 1. 1

Gal. 6. 1.

Mr Chro.

2. 10.

2. 2. 2. 1

1. 2. 2. 1

2. 2. 2. 1

2. 2. 2. 1

2. 2. 2. 1

2. 2. 2. 1

2. 2. 2. 1

2. 2. 2. 1

profit which Gods children  
have alwayes received by  
his corrections. We shall  
have no iust cause to rage  
against him who the Lord  
vict has his instrument to  
humble and reform vs by.

Fourthly, that I we our  
selves have either wronged  
others as much as our ene-  
my hath done vs, or at least  
we have bin prone to doe  
it, and how can wee so  
much abhorre another, for  
that fault which wee our  
selves are so subject vnto?

Lastly, that the hurt wee  
have received fro our ene-  
my, or that we can doe to  
him by private reuenge, is  
not comparable to that  
which wee shall do to our  
selves, if we continue in  
malice. For besides that  
we

we do thereby make God  
our enemy, and cut our  
selues from all hope that  
he should take our part, &  
reucenge our quarrell; wee  
doe also deprive our selues  
of all benefit by the word  
and Sacraments, and pray-  
er (as I haue aboue shewed  
yea wee cause them all to  
turne into poyson vnto vs.

And what desperate folly  
were this in vs, to kill our  
selues, that wee might hurt  
our enemies.

*Q. Is it then the duty of  
a Christian, to loue and thinke  
well of all men?*

*A. No verily: for hee may  
and ought 1. to hate the  
enemies of God, and 2. to  
censure and iudge the tree  
by his fruit, disliking and  
thinking euill of all such, as*

*Q by*

*in Pro. 24.  
17, 18. &  
25. 21, 22.  
& 10. 22.  
Num. 12. 3,  
9, 10.  
2 Sa. 16. 12*

*How farre  
ferth a  
Christian is  
bound to  
loue and  
thinke well  
of all men.*

*1. 2. Chro.  
19. 2.  
Psa. 139. 21  
Pro. 29. 27.  
2 Mat. 7.  
16, 20.  
1 Cor. 5. 12  
Pro. 17. 15  
Psa. 15. 4.*



3 Ps. 26. 45

Ro. 16. 17.

1 Thes. 3.

14, 15.

4. 2 ch. 19. 2

Pro. 25. 23

1 Iohn 10.

Iob 8. 20.

Marke 3. 5

Psal. 6. 9.

&amp; 139. 21.

1 Cor. 1. 3,  
6.

1 Psal. 119.

136, 137,

238.

3<sup>rd</sup> Pro. 17.

5. and 24.

17, 18.

Iob 31. 29.

8 Psal. 35.

13, 14.

Ier. 28. 20.

7 Mat. 5. 44

Gal. 6. 10.

1 The. 4. 15

by their deeds declare themselves to bee wicked men.

Yea, hee may not only 3.

shun all voluntary familiarity with them, but also

4. by countenance & other meanes witnes his dislike,

and shew himselfe strange vnto them: so that hee bee

priuy to himselfe in the vprightnes of his heart, 1 that

he misliketh them for their sinnes against God, nor

for the wrongs they haue done to himself: 2. that he

taketh no pleasure to heare or speake of their sinnes;

but can mourn for them: 3. and that he reioyceth

not in, nor desireth their hurt, but is able heartily

to pray for them: & 4. both ready and desirous to shew

them kindnes, when he can see

see any cause to hope that  
hee may doe them good  
and win them vnto God.

**Q.** But (because in descri-  
bing that charity that is re-  
quired in all, that would re-  
ceiue this Sacrament to their  
comfort, you said wee must  
vnsainedly forgine all that  
haue any way offended vs, and  
cast off all purpose and desire  
of reuenge (tell me how farre  
forth we are bound to forgine  
them that haue wronged  
vs, and whether it bee utterly  
vnlawfull for vs to seek our re-  
medy against such as haue  
done vs iniury in our person,  
or goods, or good name?

**A.** First, as it is vnlawfull  
for a Christian ⁊ to be ca-  
sily prouoked vnto wrath  
or dislike of his neighbor,  
so after that hee is iustly

How farre  
forth we  
are bound  
to forgine  
iniuries.

2 Pr. 1. 6. 32.  
& 19. 11.  
1 Co. 13. 4.  
4, 5, 7.  
Gal. 5. 22,  
23.

**Q.** 2 pro-

a Iam. 3. 17

Rom. 1. 30.

b Ro. 12. 18

c Ma. 18. 15

Luk. 17. 3.

d Lu. 17. 3, 4

e Mat. 5.

43, 44.

Ro. 12. 17.

f Mat. 5. 39

Iob 31. 30.

prouoked, <sup>a</sup> he must be easie to be appeased, and <sup>b</sup> desirous of reconciliation, <sup>c</sup> willing to vse all good means wherby to win him; yea, he is bound in whatsoever wrong he hath receued from any, so to forgiue it, as he can loue the party, and thinke as well of him as he did before, <sup>d</sup> so soone as hee shall shew himselfe sorrowfull & penitent for the wrong he hath done.

Secondly, in case the party that hath wronged him will not bee brought to see his fault, and shew himselfe penitent, though hee may iustly dislike him, yet <sup>e</sup> may he not hate or recompence euill for euill vnto him, but <sup>f</sup> rather indure this or more iniury at his hands, than

than to doe, or speake, or  
desire ought against him  
in priuate reuenge.

Thirldly, in case the wrong  
haue bin such as whereby  
he is not only offended, but  
hurt and endamaged also  
in his person, or goods, or  
good name, it may be law-  
full for him to seeke his  
remedy against him that  
hath done the wrong, at  
the hands of the lawfull  
Magistrate. For as the ma-  
gistracy and law<sup>s</sup> are the  
ordinance of God, so it  
may be lawfull for a Chri-  
stian (in the necessary de-  
fence or repaire of his per-  
son goods, or good name  
which God<sup>h</sup> hath bound  
euery man to maintaine  
and haue a care of to take  
the benefit of it: provided

Q 2

that

g 2 Chro.

19.6.

Ro. 13. 14.

b Eph. 5. 29.

1 Ti 5. 23.

Pro. 6. 6.

12. & 10. 4.

1 Tim. 2.

5. 8.

Iob 27. 16.

Prou. 22. 1

i Ezo 22. 1

15.

Act. 16. 37.

& 22. 25. &

23. 17. 44.

& 25. 103.

11.

that hee obserue those cautions and rules which God hath giuen in his word to direct vs in this case.

*Q. Which be those?*

*Cautions & rules to be obserued in going to law*  
*(1 Cor. 6. 2)*

*1 Cor. 6.*

*5. 7.*

*Mat. 5. 25.*

*Pro. 20.*

*3. 8. 19. 11.*

*Phil. 4. 5.*

*2 Chr.*

*16. 12. by*

*proportion.*

A. First, that we go not to law with any, but in case of necessity; that is, not<sup>k</sup> for trifles (but onely when the wrong is so great, as if wee be not righted by law, wee cannot conueniently serue God in our callings)<sup>l</sup> nor till such time as wee haue first assayed all other good means of peace and agreement; for a Christian<sup>m</sup> may not loue contention, but account it his wisdom and glory to passe by offences.

Secondly, that before we seek remedy of our wrongs by the ordinary means, we<sup>n</sup> seek first to the Lord, and

so



° so acknowledge his righteous hand in the wrong that is done vs by our enemy, as we may be moued to make peace with God, and to profit thereby.

Thirdly, that the end we aime at in going to law, be not the hurt of our enemy, but 1. the glory of God, which shineth in the execution & manifestation of iustice by this his ordinance: and when we thus acknowledge him the only maintainer of our persons, goods and credit, and a auenger of all wrongs, and dare not reuenge our selues, and 2. the necessary defence and maintenance of our selues, and such as God hath charged vs to haue care of, and 3. the re-

Q 4 formation

° Deut. 28.

29.

Lam. 3. 39,

40.

° Psa. 3. 2.

9 Psa. 94. 1. 2

° 1 Sam. 25

31, 33.

° Ro. 13. 8.

1 Tim. 5. 8,

2.

2 Co. 12. 14

Eph. 4. 28.

° Eccl. 3. 11

° Deut. 13

11. & 17. 13

3



formation of the part) himselfe, and of others by his examples.

Fourthly, that we both begin and follow our suites in law without couetousnes, vsing no bitterness, and eternity against the person of our aduersary: nor labouring either by bribery, or by any other meanes to corrupt or hinder iustice, but so seek our owne right, as it may appeare wee are not void of loue and compassion, and desire of reconciliation with our aduersary.

Lastly, that when we haue vsed the ordinary meanes that the Lord hath giuen vs for the rightning of our selues, and find no redresse, we must rest with quiet

nes

\*Feb. 13.5

x Eph. 4.31

7 Chr. 28.

9.11.

Deut. 24.6

Esa. 58.3.

Mar. 18.28

2 Deut. 24.

17.

Pro. 17.23.

a Phil. 4.5

lam. 5.7.9

nes and meeknes therein,  
without fretting, or desire  
to right our selues by pri-  
uate reuenge, knowing  
assuredly <sup>b</sup> that the Lord  
hath thus ordered the  
whole matter, either for  
our correction, or for the  
exercise of our patience &  
charity, and that hee will  
bee reuenged of such an e-  
nemy, and deale far better  
for vs (if wee can commit  
our cause to him) then ei-  
ther our selues or any Ma-  
gistrate could haue done.

b Psal. 39. 9.

a Sa. 26. 10.

e Psal. 94. 1.

20, 23. &

37. 5, 6.

1 Pet. 9. 19.

Q. Iohn has shewed that  
none can be fit to receiue this  
Sacrament, vntlesse hee can  
find in himselfe those six gra-  
ces that are mentioned by you:  
tell me now in this all that is  
required for ou preparation to  
this Sacrament?

Q 5

A. No

formation of the part) himselfe, and of others by his examples.

Fourthly, that we both begin and follow our suites in law without couetousnes, vsing no bitterness, y and eternity against the person of our aduersary: nor labouring either by bribery, or by any other meanes to corrupt or hinder iustice, but so seek our owne right, as it may appeare wee are not void of loue and compassion, and desire of reconciliation with our aduersary.

Lastly, that when we haue vsed the ordinary meanes that the Lord hath giuen vs for the rightning of our selues, and find no redresse, we must rest with quietnes

\* Heb. 13.5

x Eph. 4.31

y 1 Chr. 28.

9.11.

Deut. 24.6

Esa. 58.3.

Mar. 18.28

z Deut. 24.

17.

Pro. 17.23.

\* Phil. 4.5.

Iam. 5.7,9.

nes and meeknes therein,  
without fretting, or desire  
to right our selues by pri-  
uate reuenge, knowing  
assuredly <sup>b</sup> that the Lord  
hath thus ordered the  
whole matter, either for  
our correction, or for the  
exercise of our patience &  
charity, and that hee <sup>c</sup> will  
bee reuenged of such an e-  
nemy, and deale far better  
for vs (if wee can commit  
our cause to him) then ei-  
ther our selues or any Ma-  
gistrate could haue done.

*Q. You haue shewed that  
none can be fit to receiue this  
Sacrament, vlesse hee can  
find in himselfe those six gra-  
ces that are mentioned by you:  
tell me now in this all that is  
required for ou preparation to  
this Sacrament?*

*Q 5*

*A. No*

*b* Psa. 39. 9.  
*a* Sa. 16. 10.

*c* Psa. 94. 1.  
20, 23. &  
37. 5, 6.  
*i* 1 Pet. 9. 19

1<sup>st</sup> Cor. II.  
30, 32.

*How our  
faith is to  
be renewed  
ereweg come  
to the  
Lords Ta-  
ble.*

2<sup>nd</sup> Cor. 13.  
5.

Mat. 9. 24

A. No; for those that are regenerated, and haue both faith and repentance, and true charity,<sup>d</sup> may receiue this Sacrament vnworthily, if they be not carefull to renew & stirr<sup>p</sup> these graces in themselves, at such times as they intend to com vnto the Lords table.

*Q. How must we renew our faith when wee prepare our selves to come to the Lords Table?*

A. First we must diligently re-examine & try it by the cause & fruits thereof, that we may be more assured it is indeed the liuely and iustificing faith of Gods elect.

Secondly, we must take paines to bring our hearts both to a sight and sence of our infidelity, and of the weaknes

weaknesse of our faith, and  
f to a true care & desire to  
be confirmed in it by this  
sacrament: as also to an vn-  
fained resolution, to vse all  
good meanes whereby to  
strengthen it; and to shun  
the meanes that may wea-  
ken the same.

*Q. How must wee renew  
our repentance when we pre-  
pare our selues to come to the  
Lords Table?*

*A. We must labour to  
bring our hearts, first to be-  
sight and sense of our par-  
ticular sins, especially those  
which wee haue fallen into  
since we last renewed our  
couenant with GOD in  
this Sacrament.*

*Secondly, into a true care  
to cleanse our selues from  
them by sincere repentance;  
and*

f Lu. 17. 5.

g Ro. 16. 17

*How repen-  
tance is to  
be renewed  
before we  
come there.*

b Jer. 3. 13.

i 2 Cor.



and desire to obtaine both further assurance of the pardon of them, & strength against them by receiuing of this Sacrament.

4 Psal. 119.  
106. & 85.  
8.

Thirdly, to an vnfaigned resolution not to fall into them againe, but to shun all the shewes and occasions of them, and to serue God with more conscience and care then heretofore we haue done.

How our  
charity is to  
be renewed

*Q* How must wee renew our charity when we prepare our selues to come vnto the Lords Table?

1 Iam. 4. 5.

*A.* We must endeavour to bring our hearts, first to a sight and sence, & of our great want of true loue, & propenes ynto malice and contention.

3 Ro. 12. 18

Secondly, to a true care  
of

of reconciliation with all men, and willingnesse to seek it; & desire to receiue strength by this Sacrament against our vncharitablenesse, and to be confirmed and increased by it in our vnfaigned loue to all men, specially to the children of God.

Thirdly, to an vnfaigned resolution to continue in that vnity & loue, that we make shew of at our coming to this Sacrament.

*Q. You haue shewed what those graces bee, which every one must find in himselfe, that hath desire to receiue this sacrament with comfort, and that it is not sufficient to haue them. but that a man that hath them, must also labour to stir them up and re-*

2 Ps. 11. 9,  
57. 112

*That weake Christians are not to forbear communicating in the Lords Supper.*

nne them in himselfe, at euery time when hee prepareth himself to come to this Sacrament; tell mee now what doe you thinke of them, that (though they doe find those graces you haue mentioned to be in them in some measure yet) do feele them to be so weake and imperfect, and the contrary corruptions so strong, that they are much troubled with the sight and sense thereof? May such presume to come to the Lords Supper with any assurance that they shall receive it worthily?

1 Mar. 9. 24

2 Mar. 9. 24

Luk. 24. 17

A. They may, if they can finde, 1. that those weake graces that are in them are ioyned with a desire to grow in grace: and 2. that the imperfectiō is that they find in themselves be such,

they can vnfaignedly grieue for, and strue against: and 3. that the flesh and the corruptions thereof are in them<sup>o</sup> as the old man, dying & decaying continually, and the spirit with the fruits thereof like the new man, alwaies growing and waxing stronger in them.

o Eph 4.22

p Eph 4.22

Yea, such as these (notwithstanding their wants and corruptions) are of all others the fittest to come vnto this Sacrament.

*Q. How may that appeare?*

A. First, because the disciples, who our Sauior himselfe admitted to this Sacrament in the first institution thereof, were at that time farre from perfection and full of infirmities.

q Mat. 25.

31, 34, 40.

Mar. 14. 90.

Lu. 22. 49,

50.

Lu. 24. 11.

Marke 16.

13, 14.

Lu. 24. 45.

Ioh. 20. 9.

Secondly, the Lords Supper

per

Ro. 4. 11.

per is ordained to confirm our faith, & all the fruits of it, (which we would haue no need of, if any grace were perfect in vs) & to be the Sacrament of our spirituall nourishment, which none can be so fit to receiue as they that (out of the sense of their weaknes and readines to faint) do most feel the need they haue of it

Thirdly, if none might receiue it that feeble corruption and want of grace in themselves; then had it been instituted altogether in vaine, seeing the best of Gods children while they liue in the flesh, are regenerated but in part. And this doth infallibly argue a man to be in the state of grace, when he so feels his corruptions

Cor. 13.

9, 12.

Gal. 5. 17.

Mat. 5. 13,

46.

Ro. 7. 15, 25

tions & wants, that he can  
griue for them, and strue  
against them, and vnfaired  
ly deare to grow in grace.

*Q.* You haue shewed what  
the points be wherein we must  
examine our selues before wee  
come to the Lords Table: but  
is this all that we must doe  
in the preparing of our hearts  
vnto this Sacrament?

*Praier to be  
used before  
we come to  
the Lords  
Supper.*

*A.* No: but we must also  
(both in secret, before wee  
come vnto the publike as-  
sembly, & when we come  
there ioyning with the cō-  
gregation) make humble,  
faithfull and earnest praier  
vnto God, as for the pardō  
of al our sins (specially our  
comming so oft heretofore  
to this holy table with vn-  
prepared hearts) so for his  
blessing vpon that indeuor  
which



which wee haue now vsed for our preparation, and for his gracious supply of whatsoeuer hath bin wanting therein, and for his assistance in this holy action that we art to take in hand

*That it is not necessarily required to receive the Sacrament fasting.*

*Q. Is it also necessary to our preparation, that we come fasting to this Sacrament? or doth sin, and make themselves unworthy receivers of it that doe eat or drinke any thing before they come vnto it?*

*A. No verily: for though it bee not vnfit for such as may conueniently doe it, without hurt or danger to their health, to come fasting to this Sacrament, yet seeing 1. there is no comendement of God that doth inioyne it; & 2. both at the first institution, and*  
long

1 Deu. 4. 1.  
Esa. 1. 12  
2. 1 Cor. 11  
25.

long after in the Primitive Church, it was wont to be receiued after other meat; and 3. the kingdom of God stands not in meat & drink (for\* neither if we eat, haue we the more, neither if we eat not, haue we the lesse) therefore to put holinesse in this, or to esteeme it necessary to the worthy receiuing of this Sacrament, is meere ignorance and superstition.

*Q. Hitherto you haue declared how we must prepare our selues before wee come vnto it if we desire to receiue this sacrament to our comfort: tell me now what is required of vs during the time of the administration thereof?*

*A Somethings that concern the outward behauior and*

3 Rom. 14.  
17, 18.  
4 1 Cor. 8.

*what outward behauiour and actions are required of vs, during the time of the administration of this Sacrament.*

and actions of the body, & some things that concerne the inward affection & disposition of the hart & mind.

*Q. What be those outward things that you say are required of us, during the time that this holy action is in hand?*

Ex. 46. 10

\* I Cor. 10  
16, 17.

\* I Cor. 11  
17, 18, 20, 33.  
Act. 20, 7.

A. First, (as<sup>at</sup> at all other times whē we are to ioyne with the congregation in Gods seruice so specially) whē we are to receiue this Sacrament) which is ap-  
poynted of God to bee a signe & seale, of that most neer communion and fellowship that we haue with all Gods people) we must be careful<sup>to</sup> to come altogether to the beginning of Gods publike worship; & to tarry altogether till the whole action be finished.

Secondly

Second y, as in al other the parts of Gods publik worship, the congregatiō must ioyne together as one man and none may (either by priuate deuotion, or any other way) withdraw themselves from that which is publikely done: so in this part of Gods worship specially, euery one must giue diligent attention to that that is done, not only whē he himselfe is ready to receiue, but during the whole action; and euen behold & looke vpon both the elements themselves, & all the sacramental actions which are by Christs ordināce vsed in the administration of this Sacrament, because God hath appointed that to be a meane to stir vp & helpe

1 Acts 1. 14  
& 2. 1, 46.

Exod. 28

help our faith in this actiō.

Thirdly, as in all the publike worship of God (where the Lord is in a special sort present) much outward reuerence and seemely carriage of our selues is required, so in this whole actiō (& then specially whē our selues are to receiue those holy signes of the body and bloud of Christ) wee must vse such behauiour & gesture of our body: as may be free frō superstition, and yet fit to stir vp & expresse that inward faith & thankfulnes, which is required in the receiuing of that which God then doth offer vnto vs.

Fourthly, as the works of mercy should alwayes be ioyned with the works of piety.

a Mat. 18.

20

b Lev. 19.

130.

Psal. 5. 7.

1 Cor. 11.

10. & 14.

40.

c Neh. 8.

10. 12.

1 Cor. 16.

1, 2.

Piety, because they doe much further the fruit and comfort of all the parts of Gods worship, so especially ought euery one when he hath receiued from God such pledges of his loue in this Sacrament, according to his ability, & in testimony of his tankfulness vnto God, & loue to men<sup>d</sup> to offer vnto God with cheerfulness, the sacrifice of almes, for the reliefe of the poore members of Iesus Christ.

Mathe. 13. 16

Q. As you haue showed what is required of vs during the time of this holy action, as touching the outward duty & behaniour of our bodies; so tell me now what should be the meditation and disposition of our hearts at that time?

what inward affection & disposition of heart is required of vs while this holy action is in hand.

A. First, when we see both bread



1 Ioh. 6. 27.  
 & 10. 36. &  
 17. 19.

1 Zac. 12. 10

bread & wine standing vp on the Lords Table, which the Minister of Christ hath consecrated and put apart to his holy vse, then must we with ioy of heart, call to mind and consider, that Iesus Christ was<sup>e</sup> sanctified and put apart to be the onely and all sufficient meanes of nourishing and preserving vs in the state of grace, of strengthening and refreshing our soules in all temptations.

Secondly, when we see this bread broken & this wine poured forth, by the Minister of Christ; then must we think<sup>e</sup> seriously with griefe and indignation of hart of our owne sins that pierced Christ, & imposed such necessity vpo him to suffer so infinite

infinite & vnspeakable torments; & withall of the infinite iustice of God, & his anger against sinne, that could neuer haue been appeased but by this meanes.

Thirdly, when we see the bread thus broken, and the wine thus powred forth to be offered by the Minister of Christ vnto vs, and here him in Christs name command vs to take, eate, and drinke it; then must wee with ioy and thankfulness of heart meditate of the wonderfull loue of G O D towards vs, not only in not sparing his owne Son, but giuing him for vs, but also in offering him vnto vs in his word and Sacrament, and commanding vs to beleue in him.

R

Fourthly,

g Ioh. 3.16  
Rom. 8.32.

b I Ioh. 3.23

b Esa. 64. 7.  
Psa. 42. 11.

3 Ioh. 6. 35.  
4 Ma. 11. 28  
Ioh. 6. 33.  
48. 51.  
1 Ioh. 15.  
4. 5.

Fourthly, when we take the bread and the wine at the Ministers hand, & doe eat & drink the same; then <sup>h</sup> must we stir vp our soules by faith to lay hold vpon, and apply to our selues all the merits of Christs passi on: fully assuring our selues that by those vnspeakable torments of his owne Son, the anger of God is fully appeased, and his iustice satisfied for all our sins: and so ioyfully feed thereupon that wee may feele our soules not only fully i satisfied thereby, & <sup>k</sup> strengthened and refreshed against all tentations; but also i quickned and enabled to walke in all holy obedience vnto God.

Fiftly, when we behold all

all the rest of Gods people  
in the same Congregation,  
communicating with vs in  
the same elements and sa-  
cramentall actions, with-  
out all difference or respect  
of persons; then must wee  
call to mind and consider,  
how great a corruption it  
hath been in vs<sup>m</sup> to despise  
the Church of God, or the  
least member thereof, & to  
haue beene so vnkind vnto  
them, so prone to malice  
them, and hard to bee re-  
conciled vnto them<sup>n</sup> who  
God our heauenly father,  
and Christ our blessed Sa-  
uiour haue so deerly loued  
& done so much for, yea,  
we must stir vp our hearts  
to beare a louing and kind  
affection, as to all the peo-  
ple of God, so specially to  
R 2 them

m i Cor.

11.21.

Mat. 18. 10

n Ro. 14. 15

i Cor. 8. 11

them that wee doe communicate withall.

Lastly, when after wee haue receined, wee giue somewhat according to our ability for the reliefe of the poore; and ioyne with the whole Congregation in prayer and singing of Psalmes; then must wee stir vp our selues to doe all this with feeling and ioy, and thankfulness of hart, as vnto God that ° loueth a cheerefull giuer, and P is a spirit, & will accept of no seruice but that which is done in spirt and truth: so offering vnto him the sacrifice not of almes onely and of the values of our lips, but of our owne bodies and soules, in thanksgiving for this inestimable benefit

02 Co. 9. 7.  
p Iohn 4.  
23, 24.

9 Mc. 13. 16  
7 Hol. 14. 3  
/ Ro. 12. 1.

benefit of our redemption,  
& for his fatherly care (by  
ordaining this Sacrament)  
to apply it vnto vs, and to  
confirm our faith in the  
same.

**Q.** What is the cause why  
in all the parts (almost) of  
that inward disposition that is  
required of vs in this holy ac-  
tion, you make mention of ioy?  
Can we not rightly celebrate  
this heavenly banquet, with-  
out inward ioy and gladnesse  
of heart?

**A.** No verily: for as in the  
celebration of the Pasce-  
ouer, and of all those so-  
lemne feasts that were  
kept vnder the Law, the  
people of God, were com-  
manded to reioyce, and to  
stir vp the selues thereunto  
by all good meanes, (be-

R 3

cause

Ioy and  
cheerfulness  
required in  
communi-  
cating at  
the Lords  
Table.

2 Chr. 30.

21, 26.

Deut. 12.

12. & 16. 15

Neh. 8. 10.

1 Sam. 1. 7.

\* Psa. 27. 6.

& 126. 2, 3.

& 102. 1, 4



x Cor. II. 2  
24, 25.

cause no man can indeede  
bee rightly thankfull vnto  
God for that blessing wher  
in hee doth not reioyce)  
so in this Sacrament espe-  
cially wherein <sup>x</sup> we are to  
celebrate with thankesgi-  
uing the memory of a be-  
nefit that is incomparably  
greater, then euer the  
Church receined vnder the  
Law, this ioy and gladnes  
of heart is necessarily re-  
quired at our hand.

*What things  
to be per-  
formed by  
vs after we  
haue recei-  
ued.*

*Q. You haue shewed how we  
must prepare our selues before  
wee come to the Lords Table,  
and also what disposition of  
body and minde is required  
of vs, at that time when  
this holy action is in hand:  
tell mee now what must wee  
doe after wee haue recei-  
ued, to confirme and increase  
the*

the comfort and fruit of it in  
our selues.

A. First, so soone as we  
are come home from the  
publike assembly, wee  
ought in secret to consider  
and bethinke our selues se-  
riously what wee haue  
done, and how wee haue  
sped; what ioy & comfort  
we haue felt in this Sacra-  
mēt, what increase of faith  
& resolution to lead a ho-  
ly life wee haue receiued  
thereby: because we may  
bee sure that no man hath  
receiued this Sacrament  
worthily, nor fedde vpon  
Christ in it (y whose flesh  
is meat indeed, and whose  
bloud is drinke indeed, &  
whom none euer touched  
with a true faith, but they  
receiued vertue from him)

y Ioh. 6. 55.

2 Mar. 5. 28,  
30. & 6. 46.

R 4

that

that hath received no refreshing nor strength by it.

Secondly, if we can finde no such comfort and fruit that we haue receined by it, then must we examine diligently, whether wee may not iustly charge our selues to be the cause thereof, because wee came not vnto it with that preparation of heart, as hath been described. And if we finde the cause wholly in our selues, then <sup>a</sup> must we presently humble our soules before God, in seruent prayer & vnfeined repentance for this our grieuous sinne; that so iudging our selues for it, wee may not be iudged of the Lord.

Thirdly if (vpon diligent examination of our harts)

wee

<sup>a</sup> Lam. 3.

39, 40.

1 Cor. 11.

31.

we can finde, that this our want of comfort and fruit which wee are vnfainedly grieued for, ariseth not thus from our owne sinne, but that wee brought with vs vnto the Sacrament (in truth and sincerity, though in much weaknesse) that preparation of heart that hath been described; then haue wee no iust cause to be dismaied in our selues; bur (after that wee haue humbled our soules before God in prayer, for the sanctifying and remouing of this his correction, which for our triall, & other causes best knowne to himselfe, hee seeth good to exercise vs by) we may comfort our selues in this, that such hardness and sense-

h<sup>2</sup> Chro.  
30.18,19.

Ec.63.13.

lessenes of heart, which we thus feele and bewaile in our selues, may be in them that are in the state of grace and (our conscience bearing witnesse with vs, that we came rightly prepared vnto the Sacrament) wee haue vndoubtedly received comfort and fruit by it, <sup>d</sup>which we shall also feel hereafter, though wee doe not for the present.

Fourthly, if (vpon this examination of our own hearts) wee can finde, that wee haue sped well at this feast, and that the Lord hath so welcommed and entertained vs at it, that wee are come from it well refreshed and strengthened in our faith and loue, and in our resolution to lead

¶ Ps. 97. 11.

lead a holy life : then must wee presently in hearty prayer giue thanks vnto God for this his vnspeakeable gift, eand craue of him the continuance and perfecting of his owne worke which hee hath wrought in vs.

1 Chro.  
29.18.

Lastly, the benefit wee haue receined by this Sacrament, and comfort in the sense of Gods loue and fauour to vs in Christ, as it must prouoke vs to come oft to this banquet, so must it make vs carefull<sup>e</sup> to performe our vowes we haue now made vnto God, in the presence of all his people, by la. boing to express the truth of our thankfulness, both in taking heed that we returne not againe

Psal. 115.  
14.18.  
Eccl. 3.4.

Ezr. 10.  
11.  
Psa. 50.23.  
Ps. 106.2, 3.

(as



(as the dog to his vomit)  
 vnto any of our sins which  
 we haue professed repen-  
 tance of, as also in indea-  
 uouring to honour God,  
 by a holy obedience to his  
 will, in our whole con-  
 uersation, all the  
 dayes of our  
 life.

28 JY 58

*Soli Deo gloria.*

